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THE  
CHRISTIAN EXAMINER.

N<sup>o</sup>. LXXII.

THIRD SERIES — N<sup>o</sup>. III.

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JANUARY, 1836.

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[For the Christian Examiner.]

ART. I. — *Whether the Deity of the Messiah be a Doctrine  
of the Old Testament.*

It is a discouraging circumstance to those who aim to establish just views of religion, or to correct a popular and long cherished error, that so large a portion of the public is disinclined to thorough investigation, and even incapable of forming a correct judgment of nice questions of criticism and interpretation. The multitude look to the professed teachers of religion for correct views of religious truth, while the love of ease and of interest supplies a strong and continual temptation to these teachers to follow smoothly and safely in the wake of popular opinion. Perhaps in no country in the world is this temptation greater than in our own, where not only the Christian ministry, but theological schools depend in a great measure upon the voluntary contributions of the people. In recent controversies, which have prevailed throughout the country, it has been painful to observe the efforts of the parties, by ambiguous phraseology, high commendations "for substance of doctrine" of old forms and confessions, from which essential departures had been made, and other means, to maintain a hold upon the sympathy and support of large bodies of people. Even the few biblical commentaries, which have appeared among us, clearly manifest the influence of other considerations, besides those which should decide the judgment of an expositor of holy writ. On the subject of religion, at least, we find in republican America far less freedom of thought than in

despotic Germany. We do not mean to impute hypocrisy to any man, or any class of men. We speak of influences by which men may be unconsciously biassed. Certainly the besetting sin of the American theologian is love of popular or general approbation. His great duty is, to rise above the opinions of his contemporaries, and to search for pure truth, and proclaim it; or, if he seek approbation, to seek it from God and a future age.

How many passages, wrongly applied or wrongly interpreted, relating to the Trinitarian controversy, are still suffered to remain in our popular commentaries undisturbed and unpurged, just as if they had not been given up by the most learned Orthodox scholars. Thus, while all Hebrew grammarians of any note, Professor Stuart of Andover among the number, make the use of the plural name of God, and of the plural pronoun, in the first and second chapters of Genesis, a mere Hebraism, denoting dignity or excellence in the person to whom it is applied, the commentaries, edited and recommended by the principal Orthodox theologians of the country, find undoubted proofs of the Trinity in the abovementioned Hebrew usage. When we consider how many thousands and thousands of such commentaries as Scott's, and Henry's, and the Cottage Bible, continue to be circulated in our country, our hopes for the speedy progress of religious truth are not very sanguine. How are correct opinions to be established in the popular mind, if learned professors and clergymen continue to publish or recommend expositions, which they themselves do not regard as valid?

Another circumstance unfavorable to the progress of truth is, the reverence manifested by many of our theologians for what comes from the other side of the Atlantic, especially for what comes in a German dress. Arguments which have been abandoned as nugatory by some of the most learned Trinitarians amongst ourselves, as well as elsewhere, are no sooner brought forward by the new would-be Orthodox school of Germany, than they are translated and republished, just as if they were believed to be valid, and had never been refuted.

We confess we were surprised to see the article, "On the Deity of the Messiah in the Old Testament," translated from Hengstenberg's Christology, and published in the Andover "Biblical Repository,"\* no doubt being expressed by its

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\* Vol. III. pp. 653 - 683.



conductors, as to the validity of his arguments, or the correctness of his expositions. We had supposed, that the learned amongst Trinitarians had ceased to rely upon the Old Testament for proof of the Trinity, and we knew that the Andover Professor of Sacred Literature had published opinions inconsistent with several of the expositions in the abovementioned article.

We cannot doubt, however, that a subject is still open for discussion, upon which such articles as that of Hengstenberg are published without comments in the most learned Orthodox journals, and at the seats of the principal Orthodox seminaries in the land. The subject is an important one, not only as relating to numerous arguments in relation to the Trinity, which have been much relied upon in past times, but because the manner in which the doctrine of the Trinity, or of the Deity of Christ, might be expected to be taught by Jesus and his Apostles, must have been much affected by the question, whether such doctrine were taught by them as new, or merely referred to as already existing and established in their times.

We propose, therefore, to inquire, whether the Deity of the Messiah be a doctrine of the Old Testament; whether he is represented in those writings as the Supreme Being himself, as identical with Jehovah, as well as the anointed and sent of Jehovah. We shall confine our attention to the passages brought forward in the article above mentioned, as being all that have been adduced of late by any respectable authority. The reader, to whom the subject is distasteful from the circumstance that he has no doubts relating to it, can pass it over, as being designed for the benefit of the few who may be, as the writer once was, anxiously seeking for all the light that can be thrown upon it.

Hengstenberg begins by asserting, that our Saviour himself found the doctrine of the Deity of the Messiah in the Old Testament, and adduces Matt. xxii. 41, &c., to support his assertion. The reasoning of Jesus in this passage, says he, has no sense, unless it prove the Messiah to be Jehovah.

And yet the psalm, to which our Saviour referred, begins as follows:

“Jehovah said to my lord,  
Sit thou upon my right hand,” &c.

It is Jehovah that speaks; it is “my lord” that is spoken to; it is Jehovah that promises to make the foes of “my lord”

his footstool ; and yet, says Hengstenberg, our Saviour's reasoning has no sense, unless it prove Jehovah, who speaks, to be the same being with "my lord" who is spoken to ; Jehovah that promises, the same being with "my lord" to whom the promise is made !

Why is not our Saviour's reasoning valid on the supposition, that the Messiah was a more exalted personage than David, one whose kingdom was not of this world, but who, by establishing a spiritual dominion over the minds and hearts of men, should be a far higher, nobler king than David ; one whom David might well call his lord, or superior, though by no means guilty of the absurdity of representing him as the same being with Jehovah that spake to him.

We will remark farther, though at the hazard of a little repetition, that Jesus does not offer any explanation of the hundred and tenth psalm. The passage, as it is quoted in Matthew, affords no greater proof that the Messiah was God, than as it stands in its original connexion, which is as follows :

"Jehovah said to my lord,  
Sit thou at my right hand,  
Until I make thy foes thy footstool ;  
Jehovah will extend the sceptre of thy power from Zion ;  
Thou shalt rule in the midst of thine enemies.  
Jehovah hath sworn, and he will not repent,  
Thou art a priest for ever, after the order of Melchisedec."

Can any thing be plainer than that "my lord," to whom Jehovah spake, is a different being from Jehovah ; that he who was commanded to sit at the right hand was a different being from him at whose right hand he was commanded to sit ; that he whose sceptre was to be extended from Zion was a different being from him who was to extend it ; that he who was to be a perpetual priest, was a different being from him who swore to make him so ? What can be plainer than that the Messiah, if this psalm relates to him, is represented in his regal character as seated upon the hill of Zion, from which seat Jehovah promises to extend the sceptre of his power ? Jehovah, as Supreme Governor of this lower world, or of Israel, invites him to sit at his right hand, that is, to participate in his government, to be his vicegerent, ruling the province assigned him. This psalm, then, in its obvious meaning, instead of proving the person, called by a common appellation of respect



“my lord,” to be Jehovah, proves him to be a different being from him, one exalted by him to his offices and honors.

We cannot believe that Jesus meant to suggest a meaning different from the true and obvious meaning of the psalm. He may not even have believed that it applied to the Messiah. He may merely have raised the question in regard to a psalm, supposed by the Jews to relate to the Messiah. By proposing to the Pharisees the question, How David could call his remote descendant “his lord,” he might intend to stop their captious questions, and at the same time lead them to reflect upon the true, the highest dignity of the Messiah, which consisted, not in his outward pomp, but in his moral triumphs; not in the extent of his dominion, but in the nature of it, which he declared to Pilate, when he said: “I am a king; for this end was I born, and for this end came I into the world, that I might bear witness to the truth.”\* Jesus, as founder of an everlasting kingdom of truth and righteousness, is king of kings and lord of lords. He who was the light of the world, upon whom was poured out the spirit without measure, who was in the bosom of the Father, who would be the giver of everlasting life to those who should believe and obey him, was far superior in dignity to David, though far inferior to Almighty God, who bestowed all his powers and all his authority upon him, and though the works which he did were only those, “which the Father gave him to perform.”†

But how, it may be asked, was the question of Jesus a puzzling one to the Pharisees, when they might have replied, that the son was often greater than the father, and that, therefore, the Messiah might be a greater king than David? This difficulty, I reply, belongs to the Trinitarian explanation quite as much as to any other. Perhaps the cause of their silence might be, that, as they knew that Jesus laid claim to be the Messiah of God, and had wrought miracles to prove his claim, and as they knew also that many of the people acknowledged his claim, they might feel as if they should exalt Jesus by exalting the Messiah. However this difficulty may be disposed of, it is entirely unconnected with any particular explanation of the psalm.

It is also alleged by Hengstenberg, that in verse fifth of this psalm, “The Lord at thy right hand,” &c., the word אֱלֹהִי, which belongs to God alone, is applied to the Messiah. It is

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\* John xviii. 37.

† John v. 36.

admitted that the word with its present pointing is equivalent to Jehovah. It was so understood by the Chaldee paraphrast, and, indeed, יהוה is the reading in seventeen manuscripts of Dr. Kennicott, and many of De Rossi.\* If, then, a word equivalent to Jehovah be here applied to the Messiah, the verse will read, "Jehovah at THY right hand, *O Jehovah!*" Who does not see, that if the word could ever be applied to the Messiah, it would not be in this verse, where the connexion requires some epithet, distinctive of his official and dependent character.

To us it appears, that the Supreme Being is the subject of this verse, and that it is the king or Messiah who is addressed. The meaning is, "Jehovah at thy right hand," that is, "Jehovah thy helper,† *O king,*" &c. So the verse is understood by Grotius and Rivetus, as well as by Rosenmueller and De Wette. The phraseology has no relation to that of verse first, where Jehovah says to "my lord," "*Sit thou at my right hand,*" &c.

The next passage adduced by Hengstenberg is the second psalm, where, as he says, the Messiah is called the son of God in a literal, not a figurative, sense. The passage is as follows:

"I will declare the decree;  
Jehovah hath said to me, Thou art my son;  
This day have I begotten thee;  
Ask of me, and I will give thee the heathen for thine inheritance,  
And the ends of the earth for thy possession."

"Son," says our author, "is here used in a literal sense, and therefore proves the Messiah to be divine." But, even if so strange an opinion, as that Jehovah has a son in the literal sense, should be conceded to him, it would be far from following, that the Messiah is the same being with Jehovah. If the Messiah was the son of God in a literal sense, it may be admitted, that in some sense he partakes of the nature of his Father. But the same literal sense requires that he should be regarded as distinct a being from his father, as Solomon was from David, or as any son is from his father; so that, if his sonship implies that he is God in the highest sense, then there are two Gods. It implies also, that he derived his existence

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\* See Jahn's Hebrew Bible, *ad loc.*

† See Ps. xvi. 8; Ps. cix. 31.



from his Father, and is not eternal, since every son is younger than his father. In self-existence, then, and eternal duration, Jehovah is superior to the Son. Indeed, if the term "son" be here used in a literal sense, or in a sense indicating the nature, rather than the office, of the Messiah, it affords an unanswerable argument against the supposition, that he is Jehovah, or the Supreme Being. For the context proves, that the son, in whatsoever sense the term is used, is an inferior being to Jehovah, and dependent upon him: "*Ask of me,*" says Jehovah, "*and I will give thee,*" &c. It is Jehovah, too, that commands the nations to "kiss the son," that is, to profess allegiance or submission to the king, in the Oriental manner, by kissing his hands or knees, and to seek refuge in his clemency. Ver. 12.

But it is evident from the connexion, and from Scripture usage, that the term "son" is used in a figurative sense, and denotes a king, or a favored king. The whole meaning of the verse, so far as it can be expressed in plain language, is, "Thou art my favored or beloved king; this day have I made thee so."

In verse second, the Psalmist represents the kings of the earth as conspiring against Jehovah, and against his anointed, that is, against one consecrated to the office of king by his appointment; and in verse sixth, Jehovah is represented as saying, "Yet have I set my king upon Zion, my holy hill;" and then follows verse seventh, "I will declare the decree, 'Thou art my son,'" &c. Is it not plain from this connexion, that the person called "son" is so by the decree or appointment of Jehovah? Is it not plain, too, that the term "son" refers to the same official dignity, as "anointed" and "king" in verses second and sixth?

That this is the case will be still more evident, if we consider what is the usage of Scripture in regard to the term "son of God." It is indisputable, in the first place, that it is throughout the Scriptures applied to human beings, to denote some happy relation in which they stand towards God, or to denote some kind of favor bestowed, or promised to be bestowed, upon them by God. Thus, "I will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty."\* "Thus shalt thou say to Pharaoh; Thus saith Jehovah, Israel is my son, even my first-born."† See also

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\* 2 Cor. vi. 18.

† Exod. iv. 22.

Hos. xi. 1; Jer. xxxi. 20; and many other passages in the Old Testament and the New.

There are other passages in which the term "son of God" is used in a more restricted sense. It is the office of a son to aid his father, to superintend his affairs, to assist him in government if he be a king, and to be his vicegerent in certain circumstances. Hence kings, who resemble the Deity in dominion, who are, like him, objects of reverence, who, as powerful instruments in accomplishing the purposes of divine Providence, are in a certain sense vicegerents of the Governor of the Universe, are called by way of eminence *sons of God*.\* The idea of the peculiar favor of God, in raising them to their high eminence, is not however excluded, and seems sometimes the most prominent ground of the appellation, even when applied to kings. Thus Ps. lxxxii. 6, and lxxxix. 27.

"I have said, Ye are Gods,  
And all of you, sons of the Most High."

"I will make him my first-born,  
Higher than the kings of the earth."

Here the implication is, that the kings of the earth may be denominated "sons of God," he, who was to be a higher, more favored king than any of them, being denominated the first-born son.

The title seems to have been peculiarly appropriate to the kings of Israel, on account of the relation, which Jehovah is represented as sustaining towards that nation as their king. Jehovah was king of Israel, and Zion the seat of his government. Thus,

"Let the children of Zion be joyful in their king." Ps. cxlix. 2.

"Jehovah, that made heaven and earth, bless thee out of Zion."  
Ps. cxxxiv. 3.

"Praised be Jehovah out of Zion,  
He that dwelleth at Jerusalem." Ps. cxxxv. 21.

"For Jehovah hath chosen Zion,  
He hath desired it as his dwelling-place." Ps. cxxxii. 13.

Jehovah being thus the king of the Jewish nation, the throne of Judea was called the throne of Jehovah. Thus

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\* We need not remind the classical reader of the analogous epithets *δαυειδης*, *διοτρεφης*, *Διὸς υἱός*, in Homer.



it is said 1 Chron. xxix. 23, "And Solomon sat upon the throne of Jehovah." With peculiar propriety, then, the human kings of Israel might be denominated sons of God, and represented as his vicegerents, as sitting at his right hand. Thus Ps. cx. 1, 2, before referred to, is explained.

"Jehovah said to my lord,  
Sit thou at my right hand.

Jehovah will extend the sceptre of thy power from Zion," &c.

Jehovah being the supreme king of Israel, having his seat upon Zion, the human king of Israel, or the Messiah\* represented in that character, would sit at his right hand, participate in his government, be his vicegerent, his son, &c.

In a similar way is to be explained another text referred to by Hengstenberg in proof of the Deity of the Messiah.

"Awake, O sword, against my shepherd,  
And against the man that is my fellow, saith Jehovah."

Zech. xiii. 7.

"Shepherds," ποιμένες λαῶν, was not an uncommon appellation of kings, in ancient times, and, Jehovah himself being king of Israel, their earthly king was styled *the fellow* or *associate* of Jehovah in the government of his people.

Thus the phrases "Thou art my son," Ps. ii., "Sit thou at my right hand," cx. 1., and "The man that is my fellow," are all used to designate the same office, viz. that of *king of Israel*, under the supremacy, and by the favor of Jehovah, "who reigned in Zion, and whose dwelling-place was at Jerusalem."

To be a *fellow* or *associate* with any one does not imply strict equality in any respect. Twelve disciples were fellows or associates with Christ, but were not equal to him in any respect. Calvin understands the term in the verse above mentioned in a collective sense, as applied to all religious teachers, who are the ministers and fellow-workers of God.†

If, instead of "fellow" or "associate," we translate רֵעִי *near to me*, or *my neighbour*, the general sense will be nearly the same. It is remarked by Dr. Blayney, a Trinitarian, "Though a man, and his neighbour who liveth near him, be of

\*The question, whether this or any of the Psalms has a proper and primary reference to the Messiah, it is not consistent with our limits, nor necessary to our purpose, to discuss.

† See Poole's "Synopsis," *ad loc.*

the same nature with one another, it would not surely follow, that if God were pleased to bring a man 'near' to himself as he did Enoch, or to place him 'next' in authority, as he did David, over his people, that there would be any such thing as equality, or consubstantiality, between them." \*

Whatever may be the true explanation of the passage, there is no evidence and no probability, that it relates to the Messiah. "For my part," says Dr. Blayney, with whom Archbishop Newcome seems to coincide, "I am persuaded these words of the Prophet have no direct reference in their original intention to the death of Christ; nor do the words *οὐ γέγραπται*, with which the quotation is introduced by the Evangelists (Mark xiv. 27), necessarily imply more, than that our Saviour refers to this passage, as to a proverbial saying, laying it down as a matter of course, for the followers to disperse, when their leader was taken off." Again he says, "I repeat it to be my firm persuasion, that no allusion whatever is here made to the person and sufferings of the Messiah, because the plain and obvious sense of the context, as I trust I have sufficiently shown in my notes, runs in a quite different direction." †

Perhaps it will be as well to remark, in this place, upon the other passages adduced by Hengstenberg from Zechariah. "In chap. xii. 10," says he, "Jehovah calls himself *pierced*, in reference to the piercing of the Messiah by the spear of the Roman soldier." The verse is as follows.

"And I will pour out upon the house of David,  
And upon the inhabitants of Jerusalem,  
A spirit of supplication for favor;  
And they shall look upon me, whom they pierced,  
And they shall mourn for him, as one mourneth for an only  
son," &c.

We have no doubt that this verse refers to Jehovah, whether the received reading "upon me," or the various reading "upon him," be adopted. The received reading, according to Jahn, quoting probably from De Rossi, "is found in most of the manuscripts, and in the best ones, and in all the ancient versions." The various reading may have been introduced by some one, who supposed the third person required by the

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\* Append. to Comment. on Zech. p. 82, 4to.

† See Blayney's Zechariah, *ad loc.*

connexion, or who considered it inconsistent with the nature of the Deity *to be pierced*. As to the change of person from the first to the third, whilst the subject remains the same, it is very common in Hebrew poetry. See Ps. civ. 2, 3.

Whoever will read the chapter with attention will perceive, that the verse in question can have no reference to the Messiah. Jerusalem is represented as besieged by various nations, who are obliged to retire in defeat and ruin, whilst the holy city remains safe and prosperous. The people are then represented in the verse under consideration as lamenting their sins against Jehovah, and earnestly seeking his favor. There is no allusion to the Messiah, nor any description of circumstances, similar to those, in which Jesus lived or died.

As to the expression, "whom they pierced," applied to Jehovah, it is an easy figure to denote contumelious, injurious treatment. Analogous expressions are not uncommon at the present day. Thus we say *to pierce with anguish*, "and speak of *the darts of calumny*, and *the shafts of ridicule*." "They are said to pierce God," says Grotius, *ad loc.* "who use reproachful language against him." So *פָּרַז*, of which the literal meaning is *to pierce*, is used in Lev. xxiv. 11, for *βλασφημεῖν*, *to blaspheme*. And even Calvin remarks, that "God here speaks in the manner of men, signifying, that he is wounded by the wickedness of his people, and especially by the obstinate contempt of his word, as a man is mortally wounded, when his heart is pierced." He also remarks, "They wrest the passage too much, who apply it literally to Christ." \*

As our object is to ascertain whether the Deity of the Messiah is a doctrine of the Old Testament, it is sufficient for us to show, that, according to received principles of interpretation, there is no allusion to the Messiah in the passage. In what sense the Apostle John understood the passage, when he quoted it in his Gospel, whether, under the influence of the false views of interpretation which prevailed in his day, he misunderstood it, or whether he intended to use the language only in the way of accommodation, or rhetorical illustration, we need not here inquire. There is not more evidence, that John supposed the passage to relate to Christ, than that Matthew supposed Hosea xi. 1, to relate to him, in Mat. ii. 15. They too, who argue from John xix. 37, that Jesus was

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\* See Calvin on John xix. 37.



literally identical with Jehovah, must argue from the preceding verse, that he was literally identical with the paschal lamb.

The other passage in Zechariah, which Hengstenberg adduces to prove the identity of the Messiah with Jehovah, is the following. "And I said to them, If ye think good, give me my wages ; or if not, forbear. And they weighed for my wages thirty pieces of silver. And Jehovah said to me, Cast it into the treasury. Goodly the price, at which I was valued by them ! And I took the thirty pieces of silver, and cast them into the house of Jehovah, into the treasury." Zech. xi. 12, 13. We have rendered *שָׂכָרִי* *my wages*, instead of "my price," because it always denotes wages for service rendered, and not the price of any person or thing sold. We have considered *אֵצֶר* equivalent to *אֵצֶר*, *treasury*, ' being used for *א*, following the Syriac version and some of the Jewish interpreters. That a potter should be one of the ministers of the temple is wholly improbable. For, though earthen vessels were used in the temple, we, with Archbishop Newcome, cannot see why the manufacturer should reside within its precincts.

These alterations in the translation of the passage, however, we do not make as having any bearing upon the general explanation of the passage. To show that it does not prove the Deity of the Messiah, we might as well take the common translation, as that given above.

The design of the passage seems to be, to set forth the contempt in which the prophet Zechariah, and, consequently, in which Jehovah himself, whose minister the prophet was, was held by the house of Israel. The prophet had been directed, verse fourth, to feed the flock ; but after he had fed them for some time, he was "grieved at them," and "their souls loathed him." He renounces his office, and represents himself as demanding wages for his service. Having received a pitiful allowance, Jehovah is represented as saying, "Cast it into the treasury," or "Cast it to the potter," adding ironically, "Goodly the price at which I was valued by them !" Jehovah considers the wages of the prophet his own wages ; or the contempt of his minister, the prophet, the same as the contempt of himself. According to any just rules of interpretation, the shepherd, referred to in this chapter, is the prophet Zechariah, who says, "Jehovah spake to me ;" and if the passage prove any one to be identical with Jehovah, it is the prophet himself, the writer of it. Even if we admit, as is supposed by most of the old interpreters, that Zechariah was a

type of Christ, we see not why the passage should not prove the type to be identical with Jehovah, as well as the antitype.

But, although we should allow that Christ alone, to the exclusion of the prophet Zechariah, is denoted by the shepherd in connexion with the passage in question, the obvious meaning would be, that man wages were offered to God, because they were offered to his minister or representative, the shepherd whom he commanded to feed the flock. There would, then, be no more difficulty than in the verse, "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." Mat. x. 40.

In regard to the supposed quotation of the verse in question in Matthew xxvii. 9, the resemblance of the one to the other is so slight, that Rosenmueller, Kuinoel, and other critics suppose that Matthew quotes from some apocryphal book, ascribed to Jeremiah. If the Evangelist refer to Zechariah, he must refer to it, as to Hosea xi. 1, in chap. ii. 15.

The next passage adduced by Hengstenberg in support of his views is that in Psalm xlv. 7. This psalm is evidently the production of some courtly bard in praise of a king on the occasion of his marriage. That the old interpreters, who supposed, that a part of a psalm might be applied to a contemporary of the poet, and a part of it to one who should live hundreds of years afterwards, without any regard to the connexion, or without any intimation by the writer of a change of his subject, should suppose the Messiah to be referred to in this psalm, is not so very strange. An allegorist, too, we know, can extract any meaning from any thing. Nothing is too hard for an allegorist. But that any interpreter, who supposes, as the obvious laws of interpretation require him to suppose, that the psalm has but one person for its principal subject, should imagine this subject to be the Messiah, and the Messiah to be the Supreme Being, is passing strange.

The sixth verse taken by itself, in the language of the Common Version, may undoubtedly suggest the idea of the Supreme Being to the ear of an English reader, who has not attended much to the use of the word God in the Old Testament. But when the poet speaks in the next verse of the person thus addressed having himself a God, and of being exalted by him above his fellows, when he speaks of his garments smelling of myrrh, aloes, and cassia, and of his queen

and waiting-women, in verse ninth, and of his children in verse sixteenth, we should suppose, that the idea that the Supreme Being was the subject of verse seventh would be put to flight. From all these circumstances, we should suppose that any one, though he knew nothing of the Hebrew or Scripture usage respecting the word "God" as an appellative, or generic term, would yet conclude that it was not the Supreme Being, who was addressed in the line, "Thy throne, O God," &c. We should suppose, that, if he were only acquainted with English literature, he would conclude that a person in some respects *Godlike* was intended. But when we know that the term "God" is in the Old Testament often used as an appellative, and applied to others besides the Supreme Being, to angels, magistrates, and kings, it is surprising that any one should cling to an interpretation so much at variance with the general contents of the psalm.

That the term *God*, אֱלֹהִים is applied to appointed instruments, or representatives of God, or to those who resemble him in power and dominion, such as judges, rulers, and especially kings, is well known; but, to save any reader the trouble of reference, we will repeat the proof of it. Exodus vii. 1, Jehovah says to Moses, "Behold, I have made thee a god to Pharaoh." It has been said that Moses is not called absolutely God, but a God to Pharaoh. Still, however, it is a case in point to show, that the term might be applied to one, who resembled God in authority and power, who was a representative of God. If Moses might be said to be a God to Pharaoh, on account of the relation in which he stood to Pharaoh, others might be called gods more generally and indefinitely on account of the relation which they sustained to a whole people. And we find that this was in fact the case. Exodus xxii. 28. "Thou shalt not revile the Gods nor curse the ruler of thy people." Here the last line explains the first, and shows that by "Gods" are intended magistrates. So xxi. 6. "And his master shall bring him to *the judges*," literally the *Gods*, the אֱלֹהִים. So xxii. 8, 9, "The cause of both parties shall come before the *judges*, and whom the *judges* shall condemn," &c. 1 Sam. ii. 25, "If one man sin against another, *the judge*, or *judges*, shall judge him." In all these cases the word translated *judges*, is the same אֱלֹהִים, which is elsewhere translated *God*. I am aware that some modern critics of eminence, as Gesenius and De Wette, have maintained that the term is not applied to inferior magistrates, or to angels, but only to kings.



They suppose that the parties were said to be brought before God, and to be condemned by God, because they were condemned by the magistrates assembled in a sacred place. But if we should allow that those, who were brought before the magistrates, might be said to be brought before God, there is no evidence of such an infallibility being imputed to the judges, that they, whom they condemned, might be said to be condemned by God. This is certainly harsh. The two critics above mentioned, while they assert that the term *God* is not applied to judges, still maintain that it is applied to kings. We believe that the older interpreters were right, nearly all of whom agree with the authors of the Common Version in supposing the term to be applied to judges. There is nearly the same reason, why the term should be applied to Hebrew magistrates, who excelled in dignity, or who were objects of reverence, before the regal government was established, as to kings afterwards.

In Ps. lxxxii. 1, 6, are clear instances in which the term is applied to kings.

“God standeth in the congregation of the mighty,  
He judgeth among the gods.”

“I have said, Ye are gods,  
And all of you children of the Most High.”

Our Saviour well knew what the Hebrew usage was, when he said, “He called them gods, to whom the word of God came.” John x. 35.

One other instance we shall adduce of the application of the term *God*, אֱלֹהִים, to a person not the Supreme Being. It is that in which it is applied to the form, or shade, which is said to have risen at the bidding of the witch of Endor. This instance is the more remarkable, as the term is here applied to a single person. In the common version, indeed, we read, “I see *gods* ascending out of the earth.” But that the term should be rendered in the singular, “I see *a god* ascending,” &c., is plain from what follows; “And he said to her, What form is *he* of? And she said, *An old man* cometh up; and he is covered with a mantle.”

Whether the term “god” was applied to Samuel because he was a ghost, or because he had the appearance of a judge or magistrate, has been doubted. We are inclined to believe that the term would not have been applied to the shade of a common man. At any rate, it is applied to one, who was not the Supreme Being.

If, then, it be a fact that the term God, אֱלֹהִים, is often applied to magistrates and kings in the Old Testament, surely a Hebrew poet, enthusiastic in the praise of the great king, whom he describes, might naturally address him by the appellation, *O God*, meaning *O godlike*, or *mighty, king*.

Thus far, our remarks have proceeded on the supposition that the common version of the verse in question is correct. But the truth is, that the line in the original is extremely ambiguous, and admits of several renderings, having, perhaps, as good a claim to reception, as that of the Common Version. Gesenius supposes an ellipsis of כֶּבֶד in the line, construing it thus, כֶּבֶדְךָ כֶּבֶד אֱלֹהִים, and translating "Thy throne shall be a throne of God for ever and ever," that is, it shall be upheld and prospered by God. Without supplying the ellipsis, the line may be rendered, "Thy throne shall be God's for ever and ever," and explained as above. It is well known that the Hebrew genitive expresses almost every kind of relation.

A similar construction of the Hebrew was formerly adopted by the celebrated Jewish critic Aben Ezra, though he assigned to it a meaning somewhat different, if we understand the quotation from him in Poole's *Synopsis, ad loc.* He refers to 1 Chron. xxix. 23, where it is said, "And Solomon sat upon the throne of Jehovah." We suppose that Aben Ezra understood the meaning to be, The throne of Jehovah, that is, the throne of Israel, shall be thine, &c.

Another construction is that found in De Wette's Version of the Bible. "Thy throne of God," that is, thy divine throne, thy throne given and upheld by God, "shall stand for ever."

Another well known construction is, "God is thy throne for ever and ever." To this construction there is no grammatical objection; but as "sceptre" is the subject of the following line, it is probable that "throne" is the subject, not the predicate, of the parallel line.

We can perceive no valid objection to the interpretation of the line in question by Gesenius, but are not sure that it is preferable to that of the Common Version. On either supposition, as we have seen, the doctrine of the Deity of the Messiah receives no support from this psalm. This, by the way, has been acknowledged by eminent Trinitarians. Even Professor Stuart of Andover, though he had used the verse as a proof-text in his "Letters to Dr. Channing," after more mature investigation changed his mind respecting it. In his "Commentary on the

Epistle to the Hebrews,"\* he says, (Heb. i. 9,) "This king is called מלך, θεός. Does the word θεός here denote the *divine* or the *kingly* nature or condition of the Messiah? Most interpreters, who admit the doctrine of the Saviour's divine nature, contend for the first of these senses; as I have myself once done, in a former publication. But further examination has led me to believe, that there are grounds to doubt of such an application of the word θεός in this passage. The king here called θεός has for himself a θεός; '*Thy God hath anointed thee.*' The same king has *associates* (μετόχους), that is, others who in some respects are in a similar condition or office. As *divine*, who are the μέτοχοι with the Saviour, to whom he is preferred? Besides, his equity, his government, his state, as described in Ps. xlv. *are all such as belong to the king Messiah.*"

As for the phraseology "*Thy throne is for ever and ever,*" which has sometimes been supposed to afford an argument for the Deity of the possessor of this throne, it is a common Oriental idiom to express long duration. Dan. ii. 4. "Then spake the Chaldeans to the king in Syriac, O king, live for ever!" The language in question is not stronger than that, which is applied to Solomon in 1 Chron. xvii. 11—14. "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me a house, *and I will establish his throne for ever.* I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee; but I will settle him in my house and in my kingdom *for ever, and his throne shall be established for evermore.*"

The next passage adduced by Hengstenberg is Isaiah iv. 2.

"In that day shall the branch of Jehovah be glorious and honorable,  
And the fruit of the land excellent and beautiful  
For them that have escaped of Israel."

"Here," says Hengstenberg, "by 'the branch of Jehovah' is denoted the divine, and by 'the fruit of the land' the human

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\* p. 294, 2d Ed.



nature of the Messiah." He considers "branch" as synonymous with "son," and hence infers it to be of the same nature with Jehovah. Of course our remarks above on the phrase "Thou art my son" apply *à fortiori* to this expression.

To us it appears probable, that the "branch of Jehovah" does not denote the Messiah in this passage. In this opinion we are supported by Grotius, Calvin, Michaelis, Gesenius, and others. The connexion with the following verse, and the parallel expression "fruit of the land," which is nowhere applied to the Messiah, and is an unnatural one to be applied to him, lead as to prefer one of the following explanations. The expression under consideration may denote a new reformed generation of the Jewish people. The meaning will then be, that although the tree, which represents the nation, should be in a great measure destroyed, yet a branch or sprout would issue from its roots, which would have a new and flourishing growth. This explanation is fortified by chap. vi. 13,

"Yet as, when the terebinth and the oak are cut down,  
Their stem remaineth alive,  
So shall a holy race be the stem of the nation."

But we are inclined to prefer the following exposition of the passage, mentioned by Gesenius in his Hebrew and Latin lexicon. עֵצָא, *branch*, is often used in a collective sense, to denote the produce of the earth. See Gen. xix. 25; Hos. viii. 7; Ezek. xvi. 7; Ps. lxxv. 11, (10.)

Taken in this collective sense, the produce, growth, or harvest, of Jehovah, may denote the productions of the land sacred to Jehovah, or under his peculiar care. So the throne of Israel is called the throne of Jehovah in 1 Chron. xxix. 23, and in xvii. 14, quoted above, Jehovah speaks of the kingdom of Israel as being *his* kingdom. The parallel expression "fruits of the earth or land" favors this interpretation. The meaning then will be, that the land of Israel shall be more fruitful and afford an ample supply for the wants of those, who survive the calamities of exile. Calvin takes עֵצָא in this collective sense, understanding "the harvest or growth" in a spiritual sense, as denoting a growth of grace.\*

The next passage referred to by Hengstenberg is Is. vii. 14, where he says the Deity of the Messiah is denoted by the term *Immanuel*.

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\* See Poole's Synop. *ad. loc.*

The answer to this is two-fold. First, that the term is here applied to a child, that was to be born in the time of the prophet; a child who was to be a sign to Ahaz, king of Judah, of the deliverance of his kingdom, within two years, from the forces that were brought against it. This is evident from the context, and has been admitted by respectable Orthodox commentators; among others, by Professor Stuart of Andover, who says, in his "Commentary on Hebrews," "How could the birth of Jesus, which happened seven hundred and forty-two years afterwards, be a sign to Ahaz, that within three years his kingdom was to be freed from his enemies. Such a child, it would seem, was born at that period; for in ch. viii. 8, 10, he is twice referred to, as if then present, or at least then living." Vol. II. p. 355.

We will not now inquire, in what way the passage was applied to Jesus by St. Matthew. It is sufficient for our purpose, that the term *Immanuel* cannot prove the Deity of the Messiah, unless it prove also the Deity of a child that was born in the time of the prophet Isaiah.

Secondly, the term admits of easy explanation without supposing it to denote the Deity of the person, to whom it is applied. In the language of the Scriptures, God was said *to be with* a people, or a person, when he *aided* them, or *preserved* them, though there were no visible manifestation of his presence. Thus Ps. xlv. 11,

"The lord of hosts *is with us*;  
The God of Jacob *is our refuge*."

Exod. iii. 12, "And he said, Certainly *I will be with thee*." So Gen. xxvi. 3, 28. God *was with* Ahaz and his people, when he *aided* them to overcome their enemies, and, as a *sign* of this aid or deliverance, the term *Immanuel*, *God with us*, that is, *is with us*, (*with* is the emphatic word) was given to the child. We suppose the epithet *God's-help*, or *Help from God*, expresses the full meaning of *Immanuel*.

We have no doubt that there is an ellipsis of the finite verb in all those cases, where the name of Jehovah is applied to persons and things. Thus the name of Elijah, or *God-Jehovah*, was undoubtedly applied to the prophet in the sense, *Jehovah is God*. Perhaps the relative "*to whom*," is also understood, as in other cases. Thus, Elisha, "*to whom God is a help*"; Eliab, "*to whom God is a father*," &c.

In this connexion we may remark upon Jeremiah xxiii. 6, which is thus translated in the Common Version. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name, whereby he shall be called, The Lord our righteousness."

Our first remark upon this verse is, that the term Jehovah proves nothing of the nature of the subject, to which it is applied, because it is applied to the city of Jerusalem in xxxiii. 16. The phrase "Jehovah our righteousness" will prove the city of Jerusalem to be the Supreme Being as well as the Messiah. "This is the name, whereby she shall be called," &c. לה. But we have no doubt that the Common Version is wrong, and that the following is the true meaning.

"In those days shall Judah be saved  
And Jerusalem shall dwell safely,  
And this is the name, which shall be given her, Jehovah-  
is-our-salvation."

Thus, whether this symbolical name be given to the Messiah, as in Chap. xxiii., or to the city of Jerusalem, as in xxxiii., it will refer to the salvation and safety, mentioned in the preceding lines, and denote that they proceed from Jehovah. צדקה is used in this secondary meaning in other parts of Scripture, as is generally allowed. The primitive meaning of the word being *righteousness*, by an easy transition it came to denote the *favor of God*, which is the consequence of righteousness, and hence *blessings, salvation*, which flow from the favor of God. By introducing the substantive verb, we see how the name may be given to a city, as well as to a person. So the name of a place is elsewhere called Jehovah-shammai, that is, Jehovah is or *was there*. Ezek. xlviii. 35.

The next passage referred to by Hengstenberg, is, Is. ix. 6, which stands in the Common Version thus. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace."

We well remember the time when this text appeared to us an unanswerable argument to prove the Deity of the Messiah. We now wonder that it should be so regarded by any one, even if the common version of it be correct. The cause of what we regard as the popular error in regard to this verse,



and other passages of Scripture, is want of attention to the Hebrew use of the term *God*, as an appellative, or generic term. We Christians are taught from our earliest years to consider the term *God* as the proper name of the Deity, and as applicable to him alone. But it was not so in the times when the Bible was written. The name, as has been shown, was applied to various personages, besides the Supreme Being. If we have a proper view and feeling of the Jewish use of the words translated *god*, and if we reject from the verse under consideration the definite articles which are not in the original, and read "mighty God, everlasting father," instead of "*The* mighty God, *The* everlasting father," we shall have no difficulty in perceiving, that "mighty god," and "everlasting father," are epithets, which might naturally be applied by a Hebrew poet and prophet to the mighty king, expected as the Messiah, without intending to identify a child that was to be born, a son that was to be given, and that was to sit upon the throne of David, with Jehovah; especially if we pay proper attention to the conclusion of the passage, "*The zeal of Jehovah of hosts will do this.*" It was Jehovah that was to give this son, raise up this mighty God, this perpetual father of his people, and establish him in his kingdom.

The remarks made upon the use of the term *God* in a former connexion apply *a fortiori* to the use of it in this place; as the original אל has a lower claim to be considered an exclusive appellation of Deity, than אֱלֹהִים. If, then, Moses might be called God, because he was a minister of God to Pharaoh, if those judges and kings might be called gods, who resembled the Supreme Being in the power which they exercised, or in being, like him, objects of reverence, well might the epithet *mighty God* be applied to that glorious king, that first-born son of God, higher than the kings of the earth, whom the zeal of Jehovah of hosts was to raise up for the deliverance of his people.

That the epithet *mighty God* was used to denote the greatness or excellence, the condition or character, of the personage, to whom it is applied, that is, to state *what sort* of a personage he was to be, rather than *who* he was to be, is evident from the circumstance, that the other epithets applied in this verse to the royal child that was to be born, viz. *wonderful, counsellor, everlasting father, prince of peace*, all denote qualities of character or circumstances of condition. It is

extremely improbable, it is unnatural, that, in the midst of four epithets, all descriptive of qualities of character, or circumstances of condition, a fifth should be inserted, declaring who he should be, or giving him a proper name. Let us suppose the name of a human personage thus inserted. Let the passage read "His name shall be called wonderful, counsellor, the mighty Solomon, the perpetual father [of his people], the prince of peace," that is, peaceful prince. We see, immediately, the incongruity of a proper name in this place, unless we understand it as denoting *character*, as describing one, who should resemble Solomon in wisdom and glory. So if "mighty God" be the proper translation, the connexion requires that we should understand by the expression, *mighty, godlike personage*.

But the truth is, that the Hebrew word *אל*, rendered God in this verse, has another meaning, perfectly suited to the connexion. We have only to turn to any Hebrew lexicon to ascertain, that the radical meaning of the word is *power, strength*; and that it is applied in the Scriptures to a mighty personage, a hero, a potentate. The same word is applied to Nebuchadnezzar in Ezek. xxxi. 11, where he is styled *אל גוים*, "*mighty one, or hero, of the nations*"; in the Septuagint, *ἄρχων ἐθνῶν*. In Ezek. xxxii. 21, it is rendered *strong* and applied to human beings. *אל גבורים*, *the strong among the mighty*, that is, the mightiest heroes. So in Job xli. 25, (Heb. 17.)

We think the following to be a correct translation of the passage.

"For to us a child is born,  
To us a son is given,  
And he shall be called  
Wonderful, counsellor, mighty potentate, or hero,  
Everlasting father, prince of peace."

The epithet is then no higher than is applied to human beings. It is, indeed, applied to the Supreme Being in ch. x. 21, as it well may be, as an appellative, or a generic term. God is there called *the mighty potentate*, as he is elsewhere called, a man of war, \* a glorious king; the meaning being, that the remnant shall return to him, who is in truth the mighty hero, or potentate, from their subjection to him, who vainly styled himself the great king, the king of Assyria.

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\* Exod. xv. 3. Ps. xxiv. 8.

The translation above is that of Martin Luther, in his German version of the Bible, except that he separates mighty from hero by a comma. It is also adopted by the most eminent German Hebraists, as Gesenius and De Wette.

As to the epithet *everlasting father*, we understand it to mean, that the prince described in the verse should be the perpetual guardian and friend of his people. The rendering *father of eternity*, which is said to mean *eternal*, is neither so agreeable to the Hebrew idiom, nor so well suited to the epithets which precede and follow it, and has the support of few scholars of any denomination.

Hengstenberg next refers to Is. xi. 4, in which, he says, divine power is ascribed to the Messiah in the language,

“He shall smite the earth with the rod of his mouth,  
With the breath of his lips he shall slay the wicked.”

But all the power ascribed to the Messiah in this verse is accounted for in verse 2, where it is said that

“The spirit of Jehovah shall rest upon him,  
The spirit of wisdom and understanding,  
The spirit of knowledge and the fear of Jehovah.”

We think, moreover, that if due allowance is made for the highly figurative language, which prevails throughout this chapter, nothing even supernatural is implied in verse fourth. It only sets forth *the righteous decrees*, or *sentences*, which should proceed from the lips of the great king, the shoot from the stem of Jesse.

Hengstenberg also refers to verse tenth of this chapter, which stands thus in the Common Version: “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; *to* it shall the gentiles *seek*; and his rest shall be glorious.”

Our readers would be at a loss to imagine how this passage proves the identity of the root of Jesse with Jehovah, unless expressly informed of it. He derives his argument from the word *seek*, which he says is used in a religious sense. But that this word, or the original *יָרַשׁ*, with, or without a preposition, is *always* used in a religious sense, so as necessarily to imply the object of it to be the Supreme Being, is not true. The original meaning of the term probably was to *tread*, or

*trample, with the feet, hence to seek, to repair to, to frequent*; hence, according to the object of *seeking, repairing, &c.*, it came to denote seeking the favor of any one, asking advice of a familiar spirit, \* or a prophet, † or of God. Thus in 2 Chron. i. 5, it is said, that Solomon and all the congregation sought unto the altar, that is, repaired to it. In Deuteronomy xii. 5, the children of Israel are commanded to seek unto *the place*, which the Lord should choose. Amos v. 5. "Seek not Bethel." It follows from these instances, that, although, in Is. xi. 10, the nations were said to seek to the Messiah, or to the standard of the Messiah, *with religious purposes*, yet that he or his standard was not the *object* of these purposes, any more than the altar or the place of the tabernacle in 2 Chron. i. 5, Deut. xii. 5. We believe, however, that the verse means nothing more, than that the nations shall repair to the standard of the Messiah for protection and favor, as from a mighty king. If any thing more is implied, it is, that, by the act of repairing to the standard of the Messiah, they professed allegiance to Jehovah of hosts, whose minister the Messiah was.

The next passage referred to by Hengstenberg is Micah v. 1, (2), which stands thus in the Common Version: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." "Here," says he, "the eternal pre-existence of the Messiah is placed in contrast with his origin from Bethlehem and his birth from a woman."

But a more correct translation is,

"Whose origin, † or descent, is from ancient times, from the days of old."

The Hebrew מִקְדָּם is the same, which is used in Is. xxiii. 7, to denote the antiquity of the city of Tyre. It is the same which is translated "of old" in ch. vii. 20. "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn to our fathers, from the days of old." It is applied to mountains, Deut. xxxiii. 15. In Nehem. xii. 46, it is applied to the days of David. See also Ps. lxxvii. 5, 11, cxliii. 5; Is. xlv. 21, xlvi. 10; in all which it denotes merely ancient times.

\* 1 Sam. xxviii. 7.

† Ezek. xiv. 7.

‡ For the meaning *descent* given to מוֹצֵאֵינוּ, see Gen. xvii. 6, "Kings shall descend, or originate, from thee."



As to the other expression עולם קדמון, *from the days of old*, which is rendered *from everlasting* in the Common Version, so far from necessarily denoting eternity, it *never* has that meaning in the Old Testament. Nor is it so translated in the Common Version in any other passage. It is the same, which is used, and correctly translated, in Mic. vii. 14 ; Is. lxiii. 9, 11 ; Mal. iii. 4 ; Deut. xxxii. 7. The natural meaning of the passage is, that the Messiah is to descend from the ancient family of David. Another interpretation, equally consistent with Unitarian views, is that of Calvin, who understands the verse to mean, that the going forth of Jesus from Bethlehem was *designed* by God of old, &c.

"In verse third of this chapter," says Hengstenberg, "the power of God is attributed to the Messiah." It reads thus in the Common Version. "And he shall stand and feed, [that is, govern,] in the strength of the Lord, in the majesty of the name of the Lord, *his* God."

And this language is brought to prove the Deity of the person, to whom it is applied. Who does not see that it proves the reverse ? and who that is acquainted with the phraseology of Scripture does not know, that it might be used of any pious king ? Thus in Ps. lxxi. 16, David says, "I will go in the strength of the Lord God."

The next passage referred to by Hengstenberg, is Hosea iii. 5. "Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." "Here to seek David their king," says Hengstenberg, "must be used in a religious sense, since it is applied to him in the same way as to God." But 1 Chron. xxix. 20, where it is said that all the congregation of Israel "bowed down their heads, and worshipped the Lord and the king," furnishes a stronger argument to prove the literal David to be the Supreme Being, than this verse does to prove the Messiah to be so. The verb שָׁרָא is used in 1 Kings, x. 24, "And all the earth sought to Solomon." Prov. xxix. 26, "Many seek the ruler's favor."

The obvious meaning of the verse is, that all the sons of Israel, who are represented, in the verse preceding, to be without religious ordinances, and without government, shall be united in the pure worship of God, and under the government of a descendant of David.

Hengstenberg supposes also, that the term "his goodness," in the latter part of the verse, denotes the Messiah. But the plain meaning of the term, and the general usage of Scripture in relation to it, show, that the favor of Jehovah, in distinction from the favor of strange gods, is what is meant by the prophet.

The next passage referred to by our author is Dan. vii. 13, 14. "I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days and they brought him near before him; and there was given him dominion, and glory, and a kingdom," &c. "Here," says Hengstenberg, "is intimated the connexion of the human and divine nature in the Messiah. He is in form like a man, *but he appears in the clouds of heaven.*"

We can hardly bring ourselves to treat an argument of this kind with respect. Here one, like a man, (as it should be rendered,) one, who came to the Ancient of days, one, who *was brought* near to him, one to whom a kingdom *was given*, is maintained to be the Supreme Being, because he is represented as appearing in the clouds of heaven. Did not ten thousand times ten thousand angels also appear to the vision of Daniel, as exalted as he, who was borne on the clouds of heaven? ver. 10.

We believe with Grotius, that he is said to come with the clouds of heaven to denote the swiftness of his motion,\* rather than his dignity. Though, if the latter be denoted, it by no means follows that he was the same being with "the Ancient of days," to whom he was brought.

The next passage adduced by our author is Mal. iii. 1, &c.

"Behold, I will send my messenger,  
And he shall prepare the way before me;  
And the Lord, whom ye seek,  
Shall suddenly come to his temple,  
And the messenger of the covenant, whom ye desire;  
Behold, he shall come, saith Jehovah of hosts."

"Here," says Hengstenberg, "the Messiah is called '*the Lord, whom ye seek,*' a name denoting the Supreme Being, and this Lord refers to the same person as '*me*' in the

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\* See *μετὰ πρῆξις ἀνέμου*. Hom. Od. ii. 148.

preceding verse." He says, moreover, that the temple was usually ascribed to Jehovah as his peculiar possession, and yet, in this chapter, the Messiah is said to come to *his* temple. "He must, therefore," says Hengstenberg, "be the true God and united to Jehovah *by an inward oneness of being.*"

To us it appears that this passage admits of three explanations more probable than that of Hengstenberg. In the first place, the word *הַאֲדֹנָי* does *not* necessarily denote the Supreme Being. Without the article it is everywhere applied to human beings. It is true, that when the word with the article is used absolutely and independently, as a name of distinction, it is applied only to the Deity, setting forth his character, as lord of all things, of the Universe. But in this verse, where it is said, "The Lord, whom ye seek, shall come," &c. the article is evidently used as a demonstrative pronoun, and the word under consideration might be applied with it to any ruler, who was an object of expectation; *ille dominus, quem, &c.* "*that* lord, whom ye seek." As to the declaration, that this Lord should come to *his* temple, the prophet might have conceived of the temple as the Messiah's, as the minister and messenger of Jehovah, and the place where he was to begin and discharge his ministry.

As to the assertion that "the Lord, whom ye seek," is identical with "me," in the preceding line, it needs proof. For it is perfectly in accordance with the language of Scripture, to suppose that Jehovah *came*, when he raised up the lord, whom they sought, and sent the Messenger of the covenant, whom they desired. Thus in Is. xl. 3, 9, 10.

3. "A voice crieth, Prepare ye in the wilderness the way of Jehovah,  
Make straight in the desert a highway for our God.
9. Say ye to the cities of Judah, Behold your God;
10. Behold the Lord Jehovah cometh," &c.

Few intelligent readers will deny that this passage relates, at least primarily, to the manifestation of the power of Jehovah in bringing back the Jews from the captivity at Babylon. Yet no one supposes that the Supreme Being came *visibly* and *personally* for the purpose. Jehovah is said *to appear* or *to come*, when remarkable effects are wrought by his aid, whatever may be the instrumentality, through which it is afforded, whether animate or inanimate. Thus, in Psalm xviii., he is said to have "bowed the heavens and come down," when by

means of a tempest he aided David to overcome his enemies. In Is. xli. he is said to have come, when his power was manifested through human instrumentality, viz. by raising up Cyrus for the deliverance of his people.

“ Who hath raised up from the region of the East  
Him, whom victory meeteth in his march ?  
Who hath subdued nations before him,  
And given him dominion over kings ?  
Who made their swords like dust,  
And their bows like driven stubble ?  
He pursued them, and passed in safety,  
By a path, which his foot had never trodden.  
Who hath wrought and done it ?  
I Jehovah, I, the first ;  
I, the last.”

In the same way, if this chapter refer to the times when Jesus appeared, Jehovah came to his people and his temple, when he raised up a “ Saviour, who was Christ the Lord,” “ the Mediator of the new covenant,” imparting to him the spirit without measure, so that he spake as never man spake, and performed miracles, which no one could have performed, unless God were with him.

If, then, the Messiah be denoted by “ the Lord, whom ye seek,” there is no evidence, and no probability, that the prophet conceived of him, as identical with Jehovah.

But, secondly, if we admit what is, perhaps, most probable, that by “ the Lord, whom ye seek,” is intended Jehovah, manifesting himself, in the temple recently built, as *the ruler and judge* of his people, as he did in the days of old, a manifestation, which the prophet and his contemporaries might be looking for with great anxiety, then the Messiah is not denoted by the expression under consideration. The change of person from the first to the third, although there is no change of the subject, is very common in Hebrew poetry. If, as Hengstenberg himself maintains, the name יהוה is a term applied to designate Jehovah alone, and if the mention of his “ coming to his temple,” proves that the term is applied to him, then where is the proof, that the Messiah is designated by the term ? I know of no argument, unless it can be shown, that the conjunction ו in the following line, must necessarily be translated *Even*, as in the Common Version, instead of *And*, as we have



translated it, and as it is translated in all the ancient versions. We hope it is not necessary to prove that the conjunction *and* may be translated *and*. Perhaps some may suppose that the *parallelism* requires, that "the messenger of the covenant," should be regarded as the same person as "the Lord, whom ye seek." But whoever will read the book of Malachi will perceive, that the *parallelism* is very little regarded by him, and that no argument can be drawn from it in this case. When it is said, then, "And the Lord, whom ye seek, shall suddenly come to his temple, and the messenger of the covenant whom ye desire," we may understand the Supreme Being to be denoted by "the Lord, whom ye seek," and the Messiah by the "messenger of the covenant." Thus in Titus ii. 13, we read of "the glorious appearing of the great God, and of our Saviour Jesus Christ."

There is yet another explanation of the passage in question. It has been supposed, that by "messenger, or angel, of the covenant," is meant the Supreme Being, and that there is no express mention of the Messiah in the chapter. In this case, "angel" is supposed to denote some manifestation of the divine presence, by which the covenant had been, or would be, given. The usage of the term in Gen. xlviii. 16, is adduced in favor of this explanation. "May God, before whom my fathers, Abraham and Isaac, did walk, the God, which led me all my life long unto this day, *the angel*, which redeemed me from all evil, bless the lads!" See also Zech. xii. 8.

We have now gone through the weary labor of remarking upon all of one class of texts, adduced by Hengstenberg, and published under the authority of the learned in this country, for the purpose of proving the Deity of the Messiah from the Old Testament; — the weary labor we say, because the subject presents so little difficulty to our minds, that we have felt as if we were explaining what was plain without explanation, and arguing where no argument was needed. But knowing that what is plain to us, is not so to a very large portion of the Christian community, we have endeavoured to give our reasons for the rejection of what we regard as a very great error. We have said nothing of the inconsistency with reason of the doctrine we have opposed, or even of its inconsistency with the emphatic declarations and the general tenor of the Old Testament concerning the unity of Jehovah; but have purposely based our arguments on the plainest principles of interpretation.

We regard the subject as important, not only as relating to a class of passages of Scripture, which are extensively misunderstood, but because, as has been hinted before, the manner in which the doctrine of the Deity of the Messiah, or the doctrine of the Trinity, might be expected to be taught by Jesus and his Apostles, depends much upon the question, whether it were taught by them as a new doctrine, or merely alluded to by them as one already existing and established. Any one who is, after careful examination, convinced that these doctrines are not to be found in the Old Testament, will hardly be able to satisfy himself that they are revealed in the New.

In some future number we propose to examine another class of passages adduced by Hengstenberg, viz. those, in which mention is made of the "angel of Jehovah," who is supposed by our author to be identical with the Messiah.

G. R. N.

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ART. II. — *Observations on the Influence of Religion upon the Health and Physical Welfare of Mankind.* By AMARIAH BRIGHAM, M. D. Boston: Marsh, Capen, & Lyon. 1835. 12mo. pp. 331.

A FORMER work by Dr. Brigham on a kindred subject, "Remarks on the Influence of Mental Cultivation upon Health," was favorably noticed in this Journal,\* soon after its appearance. The present publication bears marks, on almost every page, of having proceeded from the same pen, — curious, versatile, and satiric, — not always equally profound or discreet, but still generally both amusing and instructive, and, even when in error, not often offensive. Writing as he does in the very heart of Connecticut, (for he is a physician in extensive practice at Hartford, in that State,) we should indeed think, that the freedoms taken by him with some of the great Orthodox movements of the day would not be likely to win for him in that quarter canonization. Perhaps, however, as he writes with the air of one who has no particular point to carry, nor any

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\* Christian Examiner for March, 1833. Vol. XIV. p. 129.

party to serve, and as if prescribing to a patient rather than arguing with an opponent, his strictures, caustic as many of them are, may be taken in good part, even by those on whom they bear most heavily. At any rate, we suspect that in the most Orthodox communities, and even in Orthodox churches, among intelligent laymen, there are many who will feel the truth and force of most of his allegations, and be glad to find that one of their own number has had the courage and independence to publish them to the world. Besides, whatever Dr. Brigham may think of particular dogmas, or of particular manifestations of the religious sentiment, there can be no doubt in any fair mind, that he recognises and venerates the sentiment itself, and would not knowingly do any thing to hinder its cultivation and developement, or its legitimate influences, either in individuals, or in society at large.

In order to give greater completeness to the work considered as a general survey of "the influence of religion upon the health and physical welfare of mankind," the author is led in the first three chapters to allow more space, than was, we think, required, to accounts of such abuses and enormities, practised under the name of religion, as human sacrifices, mutilations of the body, and other like austerities. Popular discussions of such topics are not, as it seems to us, to be encouraged any further than is absolutely necessary from their bearing on existing evils; as their obvious tendency, at least in regard to the uninformed or the ill-informed, is to induce, not merely a salutary distrust, but a general and heartless skepticism. The statements contained in these chapters are shown, however, to be applicable in various ways to modern times, and to the condition of things in our own country. Thus, in speaking of the Flagellants of the thirteenth and fourteenth centuries, Dr. Brigham says:

"Something of this practice has lately been revived in the State of New York, and, for aught we know, may be continued at the present time; though it was there resorted to for a different purpose. The people did not flagellate *themselves*, in this case, but parents practised whipping their children, as a religious duty, to make them, (as they termed it,) 'submit themselves to God.' It prevailed in Oneida county, in that State, in 1832, though I cannot believe to any considerable extent. It was several times alluded to about that period, in the 'Journal and Telegraph,' a Calvinistic religious paper published at Albany, the editors of which

paper, state that 'the fact is susceptible of ample proof.' The chief details I have seen respecting the practice, are contained in a letter from the venerable and Rev. Henry Davis, D. D., late President of Hamilton College, in the western part of the State of New York. The letter was published in the 'Journal and Telegraph' of June 1st, 1833.

"Dr. Davis states, that it is true that such a practice has prevailed in Oneida county. He refers to a pious lady who said 'she had used this method (whipping) with ail (or some) of her own children, and had *brought them in*,'— (meaning hereby that she had *converted* them,)— and 'that one of them she whipped three times before she succeeded in doing it.' One other pious lady stated that she whipped her daughter, then thirteen years of age, with a corset-board, for this purpose; and that to this course she was urged by another pious woman, who lent her the instrument of flagellation. It should be added in justice to these pious women, that according to Dr. Davis, their efforts were successful, and the girl, after this treatment, 'promised to submit to God.'

"Dr. Davis says further in his letter, that a Reverend clergyman of the Oneida Presbytery— 'a man who has been regarded *as possessing more than ordinary talents with unquestionable piety and discretion*, and whose praise is in all the churches, was asked by a lady, in his presence,— "What do you think, Sir, of the practice of whipping children, to induce them to promise to give themselves to God?" He replied,— "I think there is much to be said in favor of it. We whip our children to induce them to submit to our authority. They are rendered kind, affectionate, and obedient by it. Submission to God, is the same in kind. Both are of a moral nature. Why not use the same means in both cases to produce the same effect? Solomon says— 'foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him.' "

"How considerable may have been the influence and effect of such arguments and observations, from clergymen of 'unquestionable piety and discretion,' in continuing and extending the very reprehensible practice of whipping children until they 'promise to submit to God,' I do not know. I am pleased, however, to see from Dr. Davis's account, that some women hesitate about resorting to it. He mentions one woman, who, on being urged to adopt this new process of conversion, replied that 'she must have more *light* before she could do so.'— pp. 61-63.

Much of the next chapter is given to a consideration of the history and scriptural authority of Baptism and the Lord's Supper, in regard to both of which our author takes Quaker ground. So far as these are purely theological questions, they



evidently have not fallen much within our author's ordinary range of reading or study, and accordingly we are not surprised to find how unsatisfactory and defective his argument here is. For example, in commenting on the scriptural grounds of the Lord's Supper, he makes no account whatever of Paul's testimony, though it is on this, and on primitive usage, that many make the perpetual obligation of the service chiefly to depend. One valuable hint, however, is to be gathered even from this chapter, as regards the mischief done by the indiscreet, we had almost said the impious, tampering with the communion by fanatics in the Temperance cause. After adverting to the scruples manifested by many against the wine used on that occasion, Dr. Brigham tells us, that —

“Some have proposed cider as a substitute, this being the common drink and natural production of this country, as wine was of Palestine. A Reverend clergyman of this town told me that tamarind water was used in some churches, and the New York ‘Christian Intelligencer’ of July 4th, 1835, says, ‘We hear of churches introducing tamarind water, and molasses and water—for the wine-cup; and recently we have heard of a church using butter-milk.’ A late writer in the Connecticut (religious) ‘Observer,’ who is known to be a highly respectable and venerable clergyman in an adjoining town, is opposed even to pure wine, cider, &c. &c. He says — ‘Not a drop of liquor which can produce intoxication, ought the church ever to use in the celebration of the Lord's Supper.’ The question appears to be deemed by many of the clergy of this country a very important one, and is awakening much discussion. How it will be decided, time only can determine.”— pp. 121, 122.

Further on he adds :

“I know it may be said, that but a small quantity of wine is drank ; and I presume this is the fact generally ; yet I see by published statements, that some clergymen of experience, think that so much is often taken, as to excite the system, and even lead to habits of intoxication. The Connecticut ‘Observer’ for April 20th, 1835, contains a communication from a distinguished and aged clergyman\* of a neighbouring town, who has many years been pastor of the church where he now officiates, in which he asks, — ‘Is not much of the edification thought to be enjoyed by the divine smiles on sacramental services, *mere animal feeling*, excited by that hideous spirit?’ — meaning, the alcoholic spirit contained in

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\* Dr. Chapin, of Wethersfield.”

the wine. Others tell us, of 'the deep, long swallow sometimes witnessed by the officers of the church when the cup is presented,' and state that 'reformed drunkards have gone directly from the communion-table to the tavern.' (See New York 'Evangelist' for June 27th, 1835.)

"These insinuations and statements are made by experienced clergymen, — men renowned for piety. Perhaps they are not exactly correct; still they may be, and, if so, they afford additional and strong reasons for discontinuing the ceremony entirely." — pp. 129, 130.

We are entirely incredulous as to the fact, that the wine now used at the communion is ever made the occasion of excess, or ministers in any way to a returning and unconquerable thirst for stimulants. But, allowing that one or two such cases have occurred, it is plain that the extreme rarity of the exceptions ought to prevent them from having any effect on the general rule; especially when we take into view the absolute hopelessness of long retaining within the bounds of temperance, or even of decency, under the other influences and temptations of society, an individual who is so easily, and under such circumstances, led astray. And yet, as we here see, it is by parading and giving way to these weak and paltry scruples, that some of our journals are doing not a little to confirm intelligent laymen, like Dr. Brigham, in their aversion or indifference to the institution.

Chapter Fifth contains some judicious and opportune remarks on the location and structure of places of worship, and on religious meetings held at unseasonable hours, or protracted from day to day, considered with particular reference to their influence on health. The author enters into a calculation, to show that a hundred-fold more injury is done in this country, so far as inducing nervous or pulmonary complaints among females is concerned, by the needless frequency of "night meetings," than by balls, theatres, and the other fashionable dissipations. Of "protracted meetings," he thus speaks :

"Those who take an active part in the exercises, are very often made sick by their unceasing toil and excitement. Hence we hear clergymen complain of being 'worn out,' — 'broken down,' — and 'exhausted,' by their labors at such times, and during what are called revivals of religion, when meetings are always greatly multiplied. It is a singular, and to many a very mysterious fact, that most of the Calvinistic clergymen in this country are sickly. This arises, I presume, in part, from their sedentary habits, and

also from their gloomy and peculiar religious views; yet I believe it is often caused by their preaching, praying, declaiming, and exhorting most of the time. This, together with their mental anxiety, affects the nervous system, and causes much of the dyspepsia common among them, as I am led to believe by inquiry and reflection. When we consider their labor, not only on the Sabbath, but during the week, especially in the evening, and their constant exertions at protracted meetings, and at numerous religious and charitable societies, we surely need not wonder that they are unhealthy. Their predecessors in the ministry were healthy, though they preached twice on the Sabbath, and occasionally, though very seldom, in the evening or during the week; but they knew nothing of protracted meetings and numerous other meetings that now require much labor from clergymen.

"I have known several cases of severe disease, which I believe originated from attending protracted meetings; and several cases of insanity, which appeared to have the same cause, have fallen under my observation. An examination of the case-books of the lunatic establishments in New England, will confirm this statement. I surely do not intend to say that a great number, or a majority of those who attend a protracted meeting, will be likely to become sick or crazy. Most of those who attend are in good health, and are not easily affected or made sick, even by a course of conduct that is injurious to them; just as men will long appear well while using alcoholic drinks, though it ultimately ruins the constitution.\* The mental excitement of others who are not healthy, and of delicate women and children, may carry them through, and apparently in very good health. In such cases, however, according to medical writers, though the injury received may not be apparent at the time, yet it will tend to develope at a future time a train of nervous diseases, which will last through life and extend to another generation."—pp. 170 – 172.

It is sufficiently objectionable, that adults should voluntarily expose themselves to the natural effects of such meetings; but what shall we say, when little children are made the passive in-

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\* Dr. Miller, of Princeton, (see his letter appended to 'Sprague on Revivals,') alluding to camp meetings, which, as I have said, are very similar to protracted meetings, observes — 'They have always struck me as adapted, in their ordinary form, to produce effects on our intellectual and moral nature analogous to those of *strong drink* on the animal economy, that is, to excite, to warm, and to appear to strengthen for a time; but only to pave the way for a morbid expenditure of "sensorial power," as we say concerning the animal economy, and for consequent debility and disease.' These remarks are of course equally applicable to modern protracted meetings."



struments and victims of these measures. The following is part of an account of what is termed a "maternal protracted meeting," or "a protracted meeting of mothers and children," held at Bellville, Jefferson County, New York.

"The next morning, at ten o'clock, we assembled in the same sacred place, bringing our little ones with us, and with tears of penitence raised them in the arms of faith to a risen Saviour. We felt his presence, and remembered his word, "Blessed are they that have not seen me and yet believe." Some appropriate passages of Scripture were then read, and explained to the children, by Mrs. Burchard, during which the ladies lifted up their hearts in silent, believing prayer, that the Holy Spirit would now, while the children were hearing, make his word "quick and powerful, and sharper than any two-edged sword," even according to his promise. The total depravity of the heart, the justice of a future punishment, the necessity of regeneration, the way of salvation through Jesus Christ, the duty of immediate obedience to the commands, "Give me thine heart," — "Repent," — "Remember *now* thy Creator in the days of thy youth," were simply taught them. The Holy Spirit evidently moved upon these little ones and worked in them to will and to do of his good pleasure.

"The ladies then conversed with them separately; such as they found convinced of sin, and ready to repent, were placed on a seat by themselves. When all were seated, these were addressed particularly. Their lost condition as sinners, their duty to repent of sin, and give themselves and all they love to Christ, to be his for ever, were explained and illustrated, in a manner familiar to children. Christ was then presented as the sacrifice for sin, and the righteousness of the believer, and they urged to receive him now as their God and Saviour. It was a moment of intense interest; every little face bespoke the movements of a troubled soul, and every mother felt that God the Holy Ghost was urging his claim upon the heart of her offspring; and when we knelt to ask the regenerating power of the Spirit, it was with groanings that no language can utter. By *faith* we rolled them over upon the eternal purpose of Jehovah, and believed the word, "Out of the mouth of babes and sucklings thou hast perfected praise."

"The meeting continued five days; about thirty children, from four to fourteen years of age, were hopefully converted by the power of the Holy Spirit through the truth." — pp. 176, 177.

On which Dr. Brigham observes :

"Those who read the foregoing account, and fail to see the danger to be apprehended from such meetings becoming common, will not be convinced there is any danger, by any arguments I can use ;



they must wait until they see it in the natural and obvious results of such meetings; in the multiplication of diseases of the nervous system, in the increase of epilepsy, convulsions, hydrocephalus, and insanity, and in a generation of men and women, weak and enfeebled in body and mind."— p. 178.

The next is a long chapter on "Revivals";—longer, we think, than it need be. It is remarkable how generally correct notions on this subject are beginning to prevail.

"So extravagant and objectionable have been some of the late revivals and protracted meetings, that even the more intelligent revivalists have become alarmed. The Albany 'Telegraph and Journal,' a Calvinistic paper, of May, 1834, says, — 'A faithful report of a protracted meeting, would reveal one of the most horrible scenes of religious frenzy ever known in this country.' The same paper tells of 'boisterous and blasphemous expressions which have been heard from the pulpit,' and laments the 'extensive toleration of fanatical ministers,' and 'the errors and extravagance which threaten to desolate a portion of the church.' All this is said, not of the conduct of those of a different religious sect, but of the Calvinistic, Presbyterian, or Evangelical clergy of the present day."— pp. 235, 236.

Even Mr. Finney, it would seem, is making ready to push away the ladder; for he is here quoted as observing, in the first of his "Lectures on Revivals,"

" 'It is very desirable that the church should go on steadily in a course of obedience, without these excitements. Such excitements are liable to injure the health. Our nervous system is so strung, that any powerful excitement, if long continued, injures our health, and unfits us for duty. If religion is ever to have a pervading influence in the world, it can't be so; this spasmodic religion must be done away. Then it will be uncalled for. Christians will not sleep the greater part of the time, and once in a while wake up, and rub their eyes, and bluster about, and vociferate a little while, and then go to sleep again. Then there will be no need that ministers should wear themselves out, and kill themselves, by their efforts to roll back the flood of worldly influence that sets in upon the church. But as yet, the state of the Christian world is such, that to expect to promote religion without excitements is unphilosophical and absurd.' " — p. 190.

In a note, Dr. Brigham pays a just tribute to this gentleman, which it gives us pleasure to copy.

"Owing to ill health, he has lately relinquished the charge of the Chatham-Street Church, in the city of New York, and accepted

a professorship of theology ; but he no doubt now sways more minds in this country upon the subject of religion than any other one man, or probably any one hundred men. His Lectures have a very extensive circulation, and, though they contain much that I greatly regret and disprove of, yet they show that he possesses a vigorous mind. They are far more able and consistent than those of Mr. Sprague on the same subject. In fact, if religion is mainly to be promoted by revivals, as Mr. Sprague and the 'old-measure men,' assert, then the course pursued by the 'new-measure men,' of creating and keeping up great excitements, is, as Mr. Finney observes, the only one not 'unphilosophical and absurd.'"—p. 190.

But the most valuable part of the work before us, and we wish it had been extended even though to the abridgment or exclusion of other parts, is found in the seventh chapter, which treats expressly and scientifically of the tendency of undue religious excitement to produce insanity, and other diseases of the brain and nerves. We understand, that thorough-going revivalists make but small account, almost a jest, of here and there a case of incurable frenzy, or idiocy, occasioned by their extravagances in a particular district. The public generally, however, when properly informed on the subject, will view the matter, we cannot but think, in a somewhat different light. We understand, moreover, that the question is often gravely debated among the leading agitators at such times, whether a delicate female, in hysterical paroxysms, is really a subject of disease or of grace. As if the operations of the Divine Spirit so nearly resemble those of madness, or temporary insanity, that one may be easily mistaken for the other. It is not probable, that religious excitement *alone* often turns men into maniacs ; but, coöperating with predispositions already existing in the constitution of the patient, or his state of health, it is more likely, by universal consent among competent judges, than any other one thing, permanently to disorder the mind. We cannot, therefore, repress our amazement at the thoughtlessness, the recklessness, with which persons, not otherwise wanting in good sense, will allow themselves or their children, when, from any cause, of a peculiarly excitable temperament, to be brought under the influences exposed and condemned in this work. We were particularly struck with the following statement.

"In every instance I have known of mental alienation produced by religious excitement, I have noticed that the alienation was pre-

ceded by some unreasonable or fanatical conduct, which at the time was not so considered, but even pronounced, by those who were themselves zealously religious, commendable, and as evidencing advancement in religious attainments. I am now attending a young man whose mind is deranged, and his brain, as I apprehend, diseased; which disease was apparently induced by strong religious excitement, and long attendance on protracted meetings. After he became awakened and converted, as his parents and instructors supposed, he soon became distinguished for his zeal and engagedness, and for his ability in prayer. The consciousness of this distinction, and the praise which his efforts elicited, with probably an increased degree of excitement in his own mind on the general subject of religion, determined him to strive for higher excellence, and he resolved to pray more, and to commit the whole Bible to memory. His mother became somewhat alarmed at this; but her fears were partially allayed by the assurance of one of their religious teachers, that 'young people were not apt to be too conscientious, or too much disposed to piety.' The youth therefore continued on, constantly striving to make himself more perfect, and finally resolved literally to fulfil the Scripture injunction to *pray always*. It was at this time that mental alienation was first perceived by his friends, though it had probably existed, in a degree, for weeks or months. Measures were then taken to restore him; which, however, will probably prove unavailing; a constant pain in the head, sleeplessness, and delirium, indicating settled disorder there."—p. 56.

Again our author says:

"But it should be borne in mind, that all the evils, resulting to the health of people from these excitements, are not developed in acknowledged insanity; but in numerous other complaints, *and in producing a tendency to insanity, which other causes may finally develope*. Thus, persons may be greatly excited on religious subjects, and not at the time become insane; but afterwards, on a reverse of fortune, loss of friends, or ill health, be affected with religious melancholy, though the latter causes would not probably have produced it if the predisposition had not been created by the previous excitement. I have known several cases of insanity which appear to have thus originated."—p. 296.

With one or two extracts more, we must tear ourselves away from this interesting discussion.

"No other disease, probably, is increasing faster in our country than insanity; and, from investigations recently made in several of the northern States, there is reason to fear that it already prevails here to a greater extent than in any other country. This, however,

is not strange ; for insanity is a disease that always prevails most in countries where the people enjoy civil and religious freedom, and where all are induced, or are at liberty, to engage in the strife for wealth, and for the highest honors and distinctions of society. We need therefore to be exceedingly careful not to add other causes, to those already existing, of this most deplorable disease. And in nothing should we be more careful, in order to avoid inducing insanity, than in powerfully exciting the minds of the young, and particularly of females, and especially on religion. In all ages, this has been one of the most fruitful sources of this disease. Dr. Burrows, on this subject says — ‘ Were I to allege one cause, which I thought was operating with more force than another, to increase the victims of insanity, I should pronounce, that it was the over-weening zeal with which it is attempted to impress on youth the subtle distinctions of theology and an unrelenting devotion to a dubious doctrine. I have seen so many melancholy cases of young and excellently disposed persons, of respectable families, deranged, from either ill-suited or ill-timed religious communication, that I cannot avoid impugning such conduct as an infatuation, which, as long as persevered in, will be a fruitful source of moral evil. The old Romans knew human nature better ; they had a law which forbade any person entering upon the sacerdotal office before the age of fifty. This was to prevent theological discussions before an age was attained, when a bad effect was not to be apprehended.’ Other writers on this disease confirm the above statement. M. Georget says, — ‘ Excess of religious ideas produces different shapes of madness, according to the individual’s character. Superstition united with ambition and the desire of empire, give birth to intolerant and persecuting fanaticism, to the desire of ruling in God’s name, and of making converts. With the subdued spirit, *outrée* religion produces panophobia, fear of divine chastisement, and demonomania. Finally, its singular union with amorous passions, excites ecstatic love of God, the Virgin, or some saint.’

“ ‘ Strong emotions,’ says Dr. Prichard, ‘ excited by vehement preaching, produce continually, in females and very sensitive persons, fits of hysteria, and in those who are predisposed to mania there can be no doubt that similar causes give rise to attacks of madness. *Cases, indeed, are of continued occurrence, which establish the fact.*’ ” — pp. 275–277.

Of one form of religious frenzy mentioned above, *demonomania*, our author thus speaks :

“ I have seen several cases within the last year. Of all kinds of insanity, it is the most deplorable, and, as Esquirol and others have observed, it is very apt to lead to suicide. Many in this coun-



try believe they have committed 'the unpardonable sin,' and abandon themselves to despair; while others become so on being told from the pulpit (as is frequently done by some clergymen in this region), that if they have ever had their minds much excited on religious subjects, — or 'awakened' as they express it, — and have not encouraged those feelings and obtained a 'hope,' then, in all probability, their day of salvation is passed. These become religious melancholics, and not only often attempt to destroy themselves, but also their friends and dearest kindred. Pinel says, — 'One went away, after hearing a sermon that convinced him he was damned, and killed his children to spare them the same fate.' 'A young woman,' says Esquirol, 'after having experienced some domestic trouble, believed herself damned; and for six months she was tormented by a desire to kill her children, to save them from the torments of another life.' Many similar instances might be cited from medical books, but there are few people in this part of the United States, who have not witnessed such in their own neighbourhoods. I have the particulars of above *ninety cases* of suicide from religious melancholy, which have occurred in six of the northern States (the New England States and New York) within the last twenty years, and most of them have occurred within a very few years; and also, of thirty cases in the same States, of this disease leading the unhappy sufferers to kill or attempt to kill their children or dearest relatives, believing they should thereby ensure the future happiness of those they destroyed. I have heard of many more cases of a like character, and have seen accounts of others in the public papers, and have no doubt, that if all, which have occurred in the northern States within the last twenty years, could be known, together with those cases of insanity from similar causes, but not attended with the propensity to self-destruction or to the destruction of others, the great number would as much surprise and grieve the friends of humanity, as did the first published accounts of the ravages of intemperance in this country. The difficulty, and I might say the impossibility of obtaining correct accounts of all such cases at the present time, and the impropriety of being more particular in regard to those that are known, I need not point out." — pp. 290–292.

In this chapter, as well as in the next and last, advice is given to clergymen, and to parishes in regard to the choice of clergymen, which both parties would do well to consider. But we must pass it over.

After the extracts given above, we entertain no doubt, that most of our readers will be desirous to become still better acquainted with the volume from which they are taken. Curious

and various as it is, it cannot of course be recommended without qualification. Like most other books, it must be read with a discriminating mind; and when so read, it can hardly fail of doing much good. Ed.

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ART. III. — *The Boston Book; being Specimens of Metropolitan Literature, Occasional and Periodical.* Boston: Light and Horton. 1836. 12mo.

THIS handsome volume is in some respects a new thing under the sun; and that, for the Age of Books, as this is, if not a merit, is at least a wonder. In this case it is an agreeable one; for both the design and the execution of the little work before us, though perhaps not wholly faultless, and at all events not assuming to be so, are yet characterized by an excellent spirit.

It is something to say, and to be able to say, of a book in these days, that it has a design; and something more to be able to add, that it is a good one; an apparent one also; and that the Author, or Editor, has manifestly been aware of these facts, and of the importance of them, and has conscientiously and sedulously kept them in mind. Small confidence put we in a scheme we have known to be recommended by some of the moderns, not to say, practised upon by some others, of a man's making a work at the expense of the public, instead of his own. We hold rather, in all honesty, that, though he may write, certainly, what he pleases, in this free country, and publish, too, for that matter, (with the ordinary responsibilities to its laws,) it is nevertheless no more justifiable, *in foro conscientiae*, to try these crude experiments, as such, upon the capacity of the body politic, than for the dealer in new nostrums in another department of quackery, to institute operations on his individual sufferer in the same summary way. However, to pass to "*The Boston Book*," — it is a relief, we say, to see that it has a drift, and a plain and good one. The Preface (Mr. H. T. Tuckerman's, it is said,) explains rather the method of the compilation, than the principle of the plan. The title, and that is another virtue, conveys the notion in a word. It is a Bostonian book, and was meant to be so, and that implies not only a particular thing, but a good deal. It implies, — it would

be a sorry case with the city, at least, if it did not, — not alone that the contributors are, as the Editor mentions, with a single accidental exception, natives of Boston, or present or past residents ; and that there was, and is, as every body knew before, abundant material in this quarry for a book, and for a good one, upon this plan ; but that such a one has been actually made. It implies the spirit, of course, as well as the letter and the name of the plan ; a ‘metropolitan’ and a Bostonian, as well as a republican and an American spirit. It implies a selection and a collection, both, of the right sort, as in the main they are ; a value in the parts, and an adaptedness in them to each other, and to the whole ; and that whole calculated, and we suppose intended, to exhibit, — at least so far as it goes, and in such limits can be expected to go, — the modern literary genius of the city. To what precise extent it has actually succeeded in the developement of this design, we do not propose to discuss in detail. It may suffice that such is the design, and that it has been distinctly followed out. Every reader must infer that it could not be so, under the charge of an editor of taste, without evolving, as it has done, much matter for various and profitable reflection.

Setting aside the consideration of this first principle, as we consider it, of the plan of the book, it was to be expected that a compilation of this sort, not fastidiously chosen, as usual with such compilations, and as charily perhaps as the members of the daintiest dinner-party, from the range of the whole country, not to say the world of literature, at large, — but geographically gathered, — gregariously, as it were, — compelled, rather than compiled, together, — and that upon the ground-plot, too, of the little peninsula of Shawmut ; it was to be expected, that such a compulsory process of bringing persons together, — without introduction to each other, or intimation to any body else, — “all sorts of people,” — would be as unsuccessful, jostling, multitudinous, awkward an affair, as the dinner-party itself possibly could be, were it mustered, of an equal size, upon the same principle. All sorts, we said. Characters, we mean, that were never brought together before, and never will be again ; the known and unknown ; the illustrious worthy, with those

“Of whom fame speaks not with her clarion voice,  
In regal halls,”

as yet, but *will* ; the laity with the clergy ; the master with

the man ; the uneducated and the self-educated, by the side of the learned and wise ; in a word, all sects, parties, and classes ; and all fallen upon, and put together, promiscuously, and whether they will or not. A hazardous experiment, this ; and not to have failed in it, the best test of having succeeded. It might have turned out a mere Babel of a business, in some hands. It had much in it of the elements of a "fierce democracy," as it was. These, however, were well counteracted and controlled ; discreetly diversified ; well *seated* (to resort to our old simile once more) : and, what is better, there was found to be in them, after all, a congenial, cordial spirit ; a sympathy, substantial and circumstantial, founded upon all that was common among them, and that was a good deal. There was a fine silvery vein running through all their otherwise discordant contributions, and acting as the conductor of a mental magnetism, which alone, were it left to itself, would as it were have arrayed them, and stayed them, in the regular circles of their gradations just and "nice dependencies." They went together, in fact, to make up a Boston book ; better than other places could make, on the same plan, we certainly should not say ; but different, distinctive, *unique*. We flatter ourselves, that, even had the titles and authors of the articles been disguised, we should still have recognised it for what it is.

The variety of a volume so composed, the lively variety of the parts, as much as the harmony of the whole, may be inferred from what we have said. It is probably much more striking in a book of selections than it could have been in one of original matter, were such a thing, upon this plan, practicable. There is more character, more raciness, in it. The company who contribute here, were called on without warning, and their literary premises ransacked for 'specimens' *ad libitum*, and with express reference generally, we suppose, to the purpose of showing up what was considered, on the whole, the prevailing and peculiar style and spirit ; *the* style and spirit of the man. If the same individuals had been invited to write, and especially with *that* express purpose in view, the intimation itself would have disabled them. Their character was to be taken, as a painter would like to take their faces, — by surprise. So has our editor caught them. They have not sat for him, but their shadow was cast on the wall as they passed him, and he has preserved it.

It would be easy to mention instances in point. Nothing



can be more characteristic of what is most peculiar in the genius of Mrs. Child, and most pleasing at the same time, than "The Indolent Fairy." The specimens of Willis are exquisite ; of their kind, unsurpassed ; "The Blind Mother," for example, which, since it was inserted here, we presume, has gained a deserved admiration from those who are competent to judge of its merits abroad. The prose piece, on "The Sea at Nahant," also : — we *can* "hear," as he bids us, how at low tide, "it rushes in beneath the rocks, broken and stilled in its tortuous way, till it ends with a washing and dull kiss among the sea-weed ; and, like a myriad of small, tinkling bells, the dripping from the crags is audible. There is fine music in the sea !" — We can *see*, how, when the beach is bare, "the cave begins to cool and darken, and the first gold tint of sunset is stealing into the sky, and the sea looks of a changing opal, green, purple, and white, as if its floor were paved with pearl, and the changing light struck up through the waters ;" and *there*, as he tells us, "heaves a ship into the horizon, like a white-winged bird, lying, with dark breast, on the waves, abandoned of the sea-breeze within sight of port, and repelled even by the spicy breath that comes with a welcome off the shore." What a contrast to this is the piece which precedes it, and how eloquently beautiful in its own way, — the "Ursa Major" of Mr. Ware. The passages of Dr. Channing and Dr. Beecher, of Dewey and Greenwood, of Pierpont, Whittier, Mrs. Gilman, and others, are all equally individual ; as much so, and as different from each other, as they well can be. These are curious diversities, with a sort of family likeness which we yet fancy may be seen among them ; corresponding contrasts ; strong peculiarities, and even eccentricities ; assimilated nevertheless, as we imagine, by the *genius loci*, the Boston spirit, which more or less prevails through them all.

The number of names which are here collected, — some sixty or seventy, we suppose, — much exceeds what even the Editor, when he commenced his task, could have expected. We think, indeed, that as much may be inferred from the increasingly fragmentary and crowded character of the specimens towards the close of the volume. Hence some, which were postponed, have suffered. The "Shakspeare Ode" of Sprague has lost something of its fair proportions, which, on the whole, we consider an unjustifiable maiming ; nor can we aver with a clear conscience, that the extracts from Webster, Dana,

Palfrey, Ticknor, and a few others, are much more satisfactory. We should, perhaps, have been willing to sacrifice several second specimens (of the same writers) to the hope of making some of the single ones more complete.

The index, we say, must have grown upon the Editor's hands. Bostonians were found scattered all over the country, as Yankees are apt to be, — not to say over the world, in all directions. Contributions were received from South Carolina, Georgia, Arkansas, and so on. Mrs. Gilman, Bulfinch, Dawes, Pike, and others, whose claim to a place here will at first be disputed by many readers, were found to be Boston-born. Many of perhaps equal distinction, we venture to say, might have been added; still more to the list of the "past residents" in the city; and that without going back, as the Editor suggests he could have done, for infinite treasures which he has not touched, to "the times of Mather," to Franklin's Essays, to "the occasional fruits of Buckminster's elegant mind or Tudor's racy pen," or even to "the beautiful compositions to which the Anthology club gave birth." The mere mention of these stages of Boston Literature, as they may be considered, is sufficient to indicate how far the Compiler of this volume, as crowded as it is, has been from exhausting the region he has undertaken to explore. "Omissions," indeed, are alluded to in the Preface. There are some few of such as every reader will do him the justice to believe accidental; addenda, as he suggests, to another edition. Our most distinguished American historian is, of course, one of that number. We incline to the belief that another volume, about as valuable and as large as this, might be made of those who do not appear here, — of the city writers, we mean, — at the same time that we suppose the number already of these brought forward, whose right to the place they hold will be generally recognised, is at least twice as great as most intelligent persons among us, without much reflection, would be prepared and have expected to see.

It will be inferred, that though we consider this compilation, in a literary and moral point of view, an excellent one on the whole, we could be quite reconciled to the loss of a part of its number, so far as that sacrifice would restore the proportions of the rest. Many things in it, however, very many, could not be spared; such specimens of genius, and such numbers of them, as to entitle the book almost to the character of a cabinet

of gems. "The Pilgrim Fathers," which every body knows by heart, "The Paint King," the "Ursa Major," Miss Townsend's "Incomprehensibility of God," "The Departed," "The Widow of Nain," the "Shakspeare Ode," "The Spirit's Song of Consolation," and several more among the poetry, — and as many at least of the prose specimens, — are illustrations of the correctness of this compliment, as extravagant as it may seem.

Some of them are by writers who scarcely avow themselves to be such, and are specimens, indeed, not so much of what they have done, as of what they may do. Portions of others, if not the whole of them, admit of the same remark ; the last stanza of the "Impromptu," for example ; —

——" and memory  
Is all that can remain —  
*The Indian summer of the soul,*  
That kindly comes again —  
Reviving, with its souvenirs,  
The loves and hopes of early years."

"And still more greenly in the mind," we read in Mr. Crosswell's "Advent," —

"Store up the hopes sublime  
Which then were born for all mankind,  
So blessed was the time ;  
And underneath these hallowed eaves  
A Saviour will be born,  
In every heart that him receives,  
On this triumphal morn ;" —

a piece to be admired for its sublime simplicity, as much as for its pure religion. The dignity of the sentiment sounds, as it were, through the music of the words. It *rings* to us like the church-chime in the serene air of a sweet sabbath morning.

Rockwell's "Absent Husband," and Miller's "Shower," may be named together as specimens, *not* of what they may do, but of what they might have done ; men of high poetical genius, both : — specimens indeed, rather of their genius, than of their power, for both were in the habit of striking off their productions "at a heat." The "Shower" itself, if we mistake not, as perhaps the manuscript of it may still show, suggested as it was by the scene it described, and composed while it continued, was almost an improvisation. It reads so. How fresh, fragrant, racy ; how like a summer shower ! The

thoughts seem absolutely to have the rain on them, like his own flowers.

“The grateful things  
Put on their robes of cheer ;  
They hear the sound of the warning burst,  
And know the rain is near.”

Rockwell wrote with the same impetuosity, and the same inequality, standing at his types sometimes, we dare say, as we have seen him. He did not know how to “take pains,” as it is called. If words favored him, as here—

“And the violet sunbeams slanted,  
Wavering through the crystal deep,  
Till their wonted splendors haunted  
Those shut eyelids in their sleep.  
Sands, like crumbled silver gleaming,  
Sparkled through his raven hair—” &c.

it was well ; but at all events he dashed on. There are some other curious passages of this sort. — We are gratified to see the names of Buckingham, Holbrook, and Apthorp, added to this melancholy list, not so much of specimens, as of mementoes.

It would be pleasant to dwell a little on some of the topics suggested by the very sight and name of this volume. It might not be an altogether unprofitable labor, especially, to point out, as we think it not difficult to do, those operating causes to which distant allusion has been made when we spoke of a family likeness between the parts of this collection, and of what we have called a Boston spirit, or, in foreign phrase, the genius of the place. Something could, perhaps, be said, in the same connexion, of the “Institutions of Boston,” which Mr. Quincy has but referred to in the eloquent passage upon that subject the Editor has here selected from his writings ; on those Institutions, we mean, which directly or indirectly, and that most powerfully beyond a doubt, affect the literary character of the city, and which also are in a great degree peculiar to it. This, however, would lead us too far.

We close then, as we began, with saying, that the Boston Book is a good one in itself ; a good compilation ; and that the design, more particularly, will bear to be recurred to, and repeated, hereafter. It is such as to justify the pains which are necessary to improve and perfect the execution. Its deficiencies are those of a first experiment. Its excellencies are its own.

B. B. T.



**ART. IV.** — *Sermons on Various Subjects, chiefly practical.*

By ROBERT ASPLAND, Minister of New Gravel-pit Chapel, Hackney. London. 1833. 8vo. pp. 496.

THESE Sermons have been two years before the public in England. We first met with a copy on this side the water only a few weeks since, or we should have taken an earlier opportunity to bring them into notice, not less out of respect for the author, than a desire to call attention to his excellent discourses.

Mr. Aspland is less known in this country than might be expected from the influence and long established reputation he has acquired at home, not only among Unitarians, but among Dissenters generally. He edited for many years, with industry and spirit, "The Monthly Repository." He established and edited, at the same time, "The Christian Reformer," which now, in an enlarged form, and still under his management, is a useful and extensively circulated Journal. The cause of Liberal Christianity in England is much indebted to his faithful and laborious services. His manner as a speaker at public meetings, and in the pulpit, is earnest and impressive. A friend, recently from England, says that he heard him preach, at Mr. Fox's Chapel, decidedly the most powerful and impressive sermon which he heard while abroad, from any preacher of any denomination. It produced a very perceptible effect upon the congregation, and was spoken of in terms of strong feeling by many persons. For twenty-eight years, he has been minister of New Gravel-pit Chapel, Hackney. At the united request of this Society, as we learn from the following passage in the Dedication, the volume before us was printed.

"The Sermons are printed nearly as they were preached. In many respects, I am fully sensible that they might have been improved by deliberate and slow revision; but I was restrained from attempting any great alterations, by the feeling that I should not show becoming deference to your flattering request, unless I published them in substance as they were delivered."— pp. iii, iv.

When writings are to be published, however, and the world constituted judges, and the work itself is to have its share of influence in forming the literary taste, as well as in moulding the moral character of the age, this deference to the partial

judgment of friends may be carried too far; and in one or two instances we cannot but regret that Mr. Aspland did not make the "deliberate and slow revision," of which he speaks. Thought like water runs with a deep, strong, resistless current, in proportion as it is brought into a narrow channel, and in each case when the topic has been expanded into two sermons, as in the sermons on "Benevolent Social Intercourse," on "Every Man has his Proper Place in Society," and on "Retirement, Self-Communion, and Devotion recommended from the example of Our Lord," we think the subject would have been presented with more force, and a more distinct and vivid impression left upon the mind, had the style been more nervous, the illustrations shortened, and the whole compressed into one discourse. The extract we have just made from the Dedication, however, while it satisfactorily accounts for some slight defects and inaccuracies which, otherwise, would not have appeared, in a measure disarms criticism. Indeed we know of no literary productions that require or have such claims to be judged charitably as sermons, — we might add, there are none that are often so flippantly and unsparingly criticized. If the orator, with all the powerful aid which the peculiar events or circumstances, that give occasion for his address, are calculated to afford, make two or three good orations in the course of the year, — if the statesman, with all that there is of immediate and exciting interest in his situation, make one profound and powerful speech, during a session of Congress, it is enough to gain for him fame, reputation, influence. His claim to consideration is established. He is thought to have done a great work, and far be it from us to imply that he has not. We acknowledge that he has. But the clergyman has to prepare at least fifty orations or speeches in the course of the year. In each of these he is expected to be more or less profound, original, exciting, impressive. He must continually present truth in a new dress, and illustrate and enforce duty with "words sought out and set in order." It will be answered, perhaps, that he has a wide, vast, unbounded field in which to roam; that the subjects of which he has to treat are in their nature infinite and inexhaustible, opening to him the loftiest reaches of thought, feeling, and imagination. But the ever outstretched wing must sometimes tire. The eye that looks for ever from the mountain-top, must sometimes be pained and wearied by the very vastness of the prospect, and the finite mind must some-

times feel its limits and weakness, even in its study of the infinite and the eternal. The mind of the clergyman must be sometimes wearied and exhausted by the very greatness of the subjects he has to contemplate and unfold, and yet oftener by the multiplied cares and duties of a parochial nature which press upon him. But in the midst of these he *must write*, — write continually, unceasingly. Sunday will come, and he must be prepared, and often must the preparation be made in a hasty, hurried manner that comports not with excellence, or beneath a languor of body and of mind that cannot attain it. Compositions thus written, need consideration and candor in those who judge.

In the effect upon the profession, of the literary demands now made upon clergymen, there is much to gratify and awaken hope for the future improvement of the profession and the community, but something also to regret and apprehend. It cannot be denied that much more importance is now attached to the sermon than was formerly the case, and that one of the important objects of our public religious exercises seems to be in a great measure overlooked. We seldom now-a-days hear a person say, "I went to join the public worship of God at such a place," but "I went to hear Mr. Such-an-one preach." As Mr. Aspland remarks, in one of the sermons of this volume ;

"Places of worship are frequented without a view to worship. The prayers are of little account, the Sermon alone of importance. \* \* \* The church, as the church of Christ, is forgotten, and the preacher only regarded. Curiosity is stimulated by indulgence, and Sermons are valued in proportion, not to the light which they throw on the Scriptures, or the impression they make on the conscience, but either to the sum of novelty which they contain, — and in so beaten a road as morals and theology, novelty is very far from being the same as excellence, and they who are constantly striving after it, will be in danger of striking into eccentricity and running into folly, — or to their brevity, one of the modern standards of pulpit excellence, being the minimum of matter which a discourse obtrudes upon the hearer. As a consequence of this, hearers wander from their places, careful of their own gratification, and careless of the damps which their absence casts upon the spirits of their brethren. By degrees, local Christian attachments are worn out, gospel fellowship ceases, and if piety still lives in the heart, it is at the lowest degree of temperature under which it can subsist." — pp. 211, 212.

We would by no means imply, that these last sentences are



applicable to this community, or in any great degree descriptive of its condition. Though many hear with "itching ears," and, like the Athenians, ask for some new thing, there is but little wandering, and a good measure of strong "local Christian attachments." It is however a true account of the effect of this state of things upon the style of preaching. It is a temptation to many to forget the simplicity of the Gospel, and some of them do forget it. They aim at novelty, "which is far from being the same as excellence." They begin with the assertion of startling paradoxes, that they may excite attention, and then so illustrate and explain them, that they amount to nothing but truisms. They introduce into the pulpit, topics not suited to its dignity, nor bearing upon its great objects, however well they may be calculated to gratify a vain curiosity in the hearer, or to display the quaint conceits, and imaginative powers of the preacher.

But there is another side to the picture, full of interest and of hope. The diffusion of knowledge, the higher degree of intellectual cultivation in the community, which are the causes of the greater importance now assigned to the sermon in our public religious services, have imparted, and will continue to impart a quickening and stirring influence to the clergy. They have felt it. The charge often made, that religion is stationary, while in other things mankind are going forward, that the clergy are behind the age, is now without foundation. This conviction is strengthened in us by the volume under review, when compared with the *Sermons of Lindsey, Rees, and their contemporaries*. Religion is here exhibited as the times demand that it should be exhibited. Christian philosophy is applied to life in modes of illustration and reasoning that men can feel and comprehend; and, though the *Sermons* embrace a variety of topics, having little direct connexion with each other, they all aid in producing in the mind the deep conviction, that the great objects of existence are spiritual and eternal.

The second Sermon in this volume is entitled, "*The Divine Dispensations a Series of Moral Discipline*," in which the importance of looking upon the Jewish dispensation as only a "schoolmaster to bring us to Christ," and the effect of this view of Divine Revelation in silencing infidels and scoffers, are forcibly illustrated.

"Any one who should look at the mere apparatus of the Jewish religion, regardless of its ultimate design, would be in danger of run-



ning into one of the extremes of skepticism or superstition. But it is a miserable neglect and abuse of the understanding to dwell on the technicalities of a religious system, forgetful of its spirit. It is like studying human nature in the anatomy of a lifeless body, without any reference to the soul which gave to the body its life and grace and beauty, its intellectual power and moral character.

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“Would men judge of Divine Revelation in this manner, there would be fewer objectors and no scoffers. True religion does not ask them to spare superstition or fanaticism. Either of these is as adverse to revealed religion as it is to common sense and human happiness. Philosophy, if it be, as it ought, the same thing as moral wisdom, mistakes its end when it separates itself from Christianity. No wise and good man can have an interest distinct from the design of the gospel. Single texts of Scripture may be of doubtful meaning; particular narratives may have a bearing that is not coincident with a favorite hypothesis; but it is not more certain that we have books explanatory of the Christian religion, than that those books inculcate a system of inquiry, independence of mind, tolerance and charity and brotherly kindness and every imaginable grace and virtue; a system, in short, which promotes in the highest degree the improvement of the mind and the exaltation of the moral character, and which is equally favorable to personal and social enjoyment and perfection. What more can any man desire for himself or others?

“Some persons are alarmed, more affect to be alarmed, at the progress of what is called infidelity. For one, I am free to avow that though I hold no conviction of my understanding more certain than the truth, and no sentiment of my heart dearer than the excellence of Christianity, I am notwithstanding quite satisfied with the state of the public mind. A great process has been carrying on, and we are now nearly arrived at the crisis. Those of us that are no longer young may hope to see the result. Judging from the signs of the times, I cannot doubt that the issue will be in favor of the rational gospel. Unbelievers have done unspeakable good in exposing and making men ashamed of the corruptions of Christianity. Without meaning or knowing it, they have been instruments in the hands of Providence for purifying and saving true religion. Such of them as are of pure mind and benevolent feelings, (and that there are such amongst them it were gross bigotry to deny,) have served the interests of real piety, although they may have carried their offerings to the altar of the Unknown God. They have opposed the Christian faith merely because they gave ear to the popular voice, and took for Christian, doctrines which are derogatory to the Divine character, revolting to the human understanding, and at war with the peace of the world and the

improvement of social institutions. Let them learn what the gospel is, a scheme for glorifying the Parent Creator by making the creature man happy, and great in his virtuous happiness, and they will be prompt to embrace it, and the first to lay themselves out for its promotion. They may not enrol themselves of any one church or sect; they may subscribe and assent to no given creed; they may be unable to define their faith or sentiment in words; but as far as they love goodness and aspire to intellectual and moral greatness, they are the disciples of Jesus Christ. This discipleship they will sooner or later be eager to avow; for every thing in nature, every thing in Providence, every thing in the human mind and every thing in the human heart, as it comes from the hands of its Maker, tends towards what is just in principle and benevolent in feeling; that is, tends towards Jesus Christ, in whom are fulfilled the highest thoughts of the wise and the best wishes of the good."— pp. 24 – 32.

We select the following from one of the most deeply interesting and impressive Sermons in the volume, "On Secret Joys and Sorrows."

"One class of joys and sorrows, particularly deserving of our consideration in this place, are more than others secret, I refer to those excited by a sense of religion, which, however they may be gratified and invigorated by social expression, can only be formed and exercised strongly in private. All vital religion begins with self-examination, which cannot take place till the mask in which we all meet in the world is taken off. They that live always in a crowd do not breathe the breath of heavenly life. It is in retirement that the soul learns to know itself, its imperfections, its wants, its supplies and remedies. \* \* \* \* \* In the progress, as well as in the commencement of a religious life, there will be bitterness known to the heart only, and joy with which a stranger cannot intermeddle. Who that understands the purity of the gospel, and that knows himself, can avoid at times strong feelings of self-dissatisfaction, when he compares his opportunities with his improvement, when he reflects how small is his growth in grace measured by his advance in years, when he perceives how much better than he are many who have had fewer advantages, and when he considers the uncertainty of life and his probable nearness to that point of time which will decide his character for eternity? His discontent with himself will not be prevented by the consciousness of his having no directly sinful habits and indulging in no wilful sins: it is enough, in this frame of mind, to disquiet him and cast him down, that he has not run with sufficient diligence the race that is set before him; that if he be judged according to his deeds, not according to the Divine mercy, he shall be accounted "an unprofitable

servant ;" and that but for the long-suffering of Heaven, he had been cut down as one that cumbereth the ground. — But humility, which prompts these feelings, will also confine them within the sanctuary of the heart. In their intensity they cannot be expressed, and no human counsel or advice can lift up the soul from the dust. Almighty Goodness alone can turn its captivity ; and "to this man will I look, saith the Lord, even to him that is poor and of a contrite spirit, and that trembleth at my word." In the light of the Divine countenance he now revives. Mercy rejoices against judgment, and hope triumphs over fear. There is no more condemnation. The spirit holds communion with the Father in heaven. The love of God is shed abroad in the heart. Through the medium of this love are seen all creatures in all places, and for time and eternity. Heaven is brought down to earth, and the soul, abstracted from the world, is filled with joy unspeakable and full of glory." — pp. 44 – 46.

Our attention has been attracted, in reading this volume, to the great variety of modes in which the author alludes to, and illustrates, the doctrine of Divine Providence. He has given us but one sermon directly upon this topic, yet in very many of the Sermons, there are brief references to some striking and convincing argument in favor of the doctrine ; and what is thus brought into a Sermon incidentally, just touched upon and left, often has more power, and leaves a stronger impression, than a whole discourse upon the subject. The following passage from the Sermon "On the virtuous Use of Talents," is an instance of this.

"Fluctuating as all the individual component parts of society are, it is a manifest proof of a superintending Providence that the variety and relative fitness of its members are uniformly kept up. The equality in the number of each sex which prevails in most parts of the world, in all where the climate and manners are favorable to the perfection of the human being, has been often dwelt upon with advantage as an argument in favor of natural religion ; and we may, I think, insist with as much propriety, in the same view, on the *well-regulated diversity that has been ever maintained in the talents and genius of mankind*. We could not fix upon any individual child as fit for this or that station or profession or calling ; but we should be warranted by experience in pronouncing that in the present generation of children there will be found every power and all the skill that society wants or has ever called into exercise. No known talent has wholly failed. Some powers, as in poetry, painting, and sculpture, for instance, are wholly individual ; they cannot be communicated from one to another ; they grow and die

with the possessors; yet in civilized and highly cultivated society there is never an extreme dearth of these powers; they appear to be generally adequate to the necessity which there is for them. Like some of the most beautiful and fragrant flowers, they cannot be raised from their own seed, but may be safely reckoned upon here and there amongst more common plants. Such is the care of the Great Arbiter of human life, that, whilst there is sufficient uniformity in human nature to give the race a kindred feeling for each other, there shall be a sufficient diversity to distinguish individuals, to make them mutually serviceable, and to strengthen the common sympathy of nature by a sense of self-interest. And yet there are those who would war against the very principle of creation, and while our Maker displays his perfection in the regular variety, the boundless but proportionate differences in his creatures, would bend the puny force of human laws to compel an uniformity of faith, an uniformity of mind! Vain and senseless bigotry! which would strike out of nature all but one form, one color! which would extinguish the eye in the body, and have all head or all arm! which would amputate all of the mind but one common, one low branch of thought!" — pp. 134 – 136.

Our limits will not admit of further extracts. We have not done, and could not do, justice to Mr. Aspland in those we have made. We can only hope the notice here taken of the volume may gain for it a republication in this country in a form that shall place it within the reach of all. S. K. L.

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ART. V.—1. *Songs of the Affections, with other Poems.*

By FELICIA HEMANS. 12mo. Edinburgh. 1830.

2. *National Lyrics and Songs for Music.* By FELICIA HEMANS. 12mo. Dublin. 1834.

3. *Scenes and Hymns of Life, with other Religious Poems.* By FELICIA HEMANS. 12mo. Edinburgh. 1834.

4. *The Poetical Works of Mrs. FELICIA HEMANS: complete in one volume. With a Critical Preface.* 8vo. Philadelphia. T. T. Ash. 1835.

5. *The Poetical Works of Mrs. HEMANS, complete.* 8vo. Philadelphia. Grigg and Elliot. 1835.

WE have now received the last of the imperishable gifts of Mrs. Hemans's genius. The period of her spirit's trials and



sufferings and its glorious course on earth has been completed. She has left an unclouded fame ; and we may say in her own words :

“ No tears for thee ! — though light be from us gone  
 With thy soul's radiance ; \* \* \* \* \*  
 No tears for thee !  
 They that have loved an exile, must not mourn  
 To see him parting for his native bourn  
 O'er the dark sea.”

As this, therefore, will be the last time that we shall review any production of Mrs. Hemans, we may be permitted to recall, with a melancholy pleasure, the admiration and delight with which we have followed the progress of her genius. The feelings with which her works are now generally regarded, have been expressed in no publication earlier, more frequently, or more warmly, than in our own.\* Without repeating what we have already said, we shall now endeavour to point out some of their features considered in relation to that moral culture in which alone such writings can exist.

Mrs. Hemans may be considered as the representative of a new school of poetry, or, to speak more precisely, her poetry discovers characteristics of the highest kind, which belong almost exclusively to that of later times, and have been the result of the gradual advancement, and especially the moral progress, of mankind. It is only, when man, under the influence of true religion, feels himself connected with whatever is infinite, that his affections and powers are fully developed. The poetry of an immortal being must be of a different

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\* See a notice of her “Voice of Spring,” together with the poem itself, in the *Examiner* for 1825, (p. 124;) her “Elysium,” (p. 191.) In the volume for 1826, are several of her poems, Lines addressed to her (p. 283), a notice of the intended American edition of her Works (p. 172), and a Review of her “Forest Sanctuary and Other Poems,” (p. 403.) In that for 1827, other poems; with a notice of her “Hymns for Children,” first published in this country, (p. 529;) and in that for 1829, a review of her “Earlier Poems,” first collected in this country, and her “Records of Woman,” (p. 1.) We may add, that several of her poems were originally published in the *Examiner*, and others in the first volume of the earliest American edition of her Works. May the writer be permitted to express his regret, that the sale of this edition has not been such as to justify him in attempting to complete it? The two volumes published are among the most beautiful specimens of American typography. Two more of the same size would complete the undertaking.

character from that of an earthly being. But, in recurring to the classic poets of antiquity, we find that in their conceptions the element of religious faith was wanting. Their mythology was to them no object of sober belief; and, had it been so, was adapted not to produce but to annihilate devotion. They had no thought of regarding the universe as created, animated, and ruled by God's all powerful and omniscient goodness. To them it was a world of matter.

"The fair humanities of old religion,  
The Power, the Beauty and the Majesty  
That had their haunts in dale, or piny mountain,  
Or forest by slow stream, or pebbly spring,  
Or chasms and watery depths,"

never existed except in the imagination of modern poets. The beings intended were "the fair humanities" of Ovid's "Metamorphoses," whose attributes, derived from the baser parts of our nature, were human passions lawlessly indulged, accompanied with more than mortal power. Gibbon, who was any thing rather than what he affected to be, a philosopher, speaks of "the elegant mythology of the Greeks." The great fountains of their popular and poetical mythology were Homer and Hesiod. Hesiod does not surpass Homer in the agreeable or moral character of his fictions, and as regards the elegance of the mythology found in the great epic poet, a single passage, if we had no other means of judging, might settle the question, the address of Jupiter to Juno at the commencement of the fifteenth book of the *Iliad*.

"Oh versed in wiles,  
Juno! thy mischief-teeming mind perverse  
Hath plotted this; thou hast contrived the hurt  
Of Hector, and hast driven his host to flight.  
I know not but thyself mayst chance to reap  
The first-fruits of thy cunning, scourged by me.  
Hast thou forgotten how I hung thee once  
On high, with two huge anvils at thy feet,  
And bound with force-defying cord of gold  
Thy wrists together? In the heights of heaven  
Did I suspend thee. With compassion moved  
The assembled gods thy painful sufferings saw,  
But help could yield thee none; for whom I seized  
Hurled through the portal of the skies he reached  
The distant earth, and scarce surviv'd the fall.

\* \* \* \* \*

"I thus remind thee now, that thou mayst cease  
Henceforth from artifice, and mayst be taught  
How little all the dalliance and the love  
Which, stealing down from heaven, thou hast by fraud  
Obtained from me, shall favor thy designs."

It may be incidentally remarked, that these lines illustrate, not merely the features of the ancient mythology, but also the condition of woman as treated by the heroes of Homer and by his contemporaries. We happen just to have opened upon another striking example of the *elegance* of the ancient mythology during the Augustan age. It is a passage of Ovid, almost too indecent and silly to be alluded to, though Addison was not ashamed to translate it, beginning ;

"Fortè Jovem memorant, diffusum nectare, curas  
Seposuisse graves, vacuâque agitasse remissos  
Cum Junone jocos." \*

From the passage referred to, we may judge something of the convivial manners of the Romans, and of the habits of intercourse between the sexes.

It is remarkable, that in all religious and moral conceptions, the noblest materials of poetry, the philosophers were very far in advance of the poets. "The fables of Hesiod and Homer," says Plato, "are especially to be censured. They have uttered the greatest falsehoods concerning the greatest beings." Referring to the loathsome and abominable fables about Cælus, Saturn, and Jupiter, he says ; "We must not tell our youth, that he who commits the greatest iniquity does nothing strange, nor he who inflicts the most cruel punishment upon his father when injured by him ; but that he is only doing what was done by the first and greatest of the gods." A little after he subjoins ; "The chaining of Juno by her son, the throwing of Vulcan from heaven by his father, because he attempted to defend his mother from being beaten, and the battles of the Gods described by Homer, are not fictions to be allowed in our city, whether explained allegorically or not." "Though we praise many things in Homer," he says, "we shall not praise him when he represents Jupiter as sending a lying dream to Agamemnon, nor Æschylus when he makes Thetis complain of

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\* It is related that Jove chanced, being exhilarated by nectar, to lay aside his weighty cares, and interchange pleasant jokes with idle Juno.

having been deceived by Apollo." "When any one thus speaks of the gods, we are indignant, we grant no permission for such writings, nor shall we suffer teachers to use them in the instruction of youth." \*

The poets of his nation did not, in Plato's opinion, represent their heroes as more amiable or respectable than their gods. "We shall not," he says, "suffer those of whom we have the charge to believe that Achilles, the son of a goddess, was so full of evil passions, as to unite in himself two opposite vices, avaricious meanness, and insolence towards gods and men. Nor shall we allow it to be said, that Theseus, the son of Neptune, and Perithous, the son of Jove, rushed forth to the commission of such abominable robberies, or that any son of a god or any hero committed those abominable and impious acts, which are now imputed to them in the fictions of the poets." "Such fictions are pernicious to those who hear them; for every bad man finds a license for himself in the belief, that those nearly related to the gods do and have done such deeds. They are, then, to be suppressed, lest they produce a strong tendency to wickedness in our youth." †

Such were the sentiments of the most poetical of Grecian philosophers concerning the religious and moral character of the poets of his nation; and he remarks in addition upon the gloomy fancies of Homer concerning the state of departed souls, as neither true nor useful, but adapted to produce unmanly fears, and therefore not to be listened to by those who, as freemen, should dread slavery more than death. During the period between Homer and Virgil, a misty brightness had spread over the poetic ideas of the future abodes of the blessed; but the Elysium and Tartarus of poetry were but fictions, awakening no serious hopes nor fears, and having no power over the heart. These imaginations of a future life were connected with no just and ennobling conceptions of the purposes of our existence, of the spiritual nature of man, or of that endless progress to which we may look forward. The heroes of Elysium found their delight in the meaner pleasures of this life.

"Quæ gratia currûm  
Armorumque fuit vivis, quæ cura nitentes  
Pascere equos, eadem sequitur tellure repôstos.

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\* See *De Republicâ*, Lib. II. pp. 377 — 383.

† Ibid. Lib. III. p. 391.



Conspicit, ecce, alios dextrâ lævâque per herbam  
Vescentes, lætumque choro pæana canentes.\*

Thus the ancient poets were shut out from the whole sphere of religious sentiment; and all those numberless conceptions and feelings, that spring from our knowledge of God and the sense of our own immortality, are absent from their writings, while this whole exhaustless domain has been laid open to the poets of later times. A single example may illustrate what has been said. Let us take the concluding verses of Mrs. Hemans's "Fountain of Oblivion."

"Fill with forgetfulness! — there are, there *are*  
Voices whose music I have loved too well;  
Eyes of deep gentleness, — but they are far, —  
Never! oh — never, in my home to dwell!  
Take their soft looks from off my yearning soul, —  
Fill high th' oblivious bowl!

"Yet pause again! — with memory wilt thou cast  
The undying hope away, of memory born?  
Hope of reunion, heart to heart at last,  
No restless doubt between, no rankling thorn?  
Wouldst thou erase all records of delight  
That make such visions bright?

"Fill with forgetfulness, fill high! — yet stay, —  
— 'T is from the past we shadow forth the land  
Where smiles, long lost, again shall light our way,  
And the soul's friends be wreathed in one bright band:  
— Pour the sweet waters back on their own rill,  
I *must* remember still.

"For their sake, for the dead, — whose image nought  
May dim within the temple of my breast, —  
For their love's sake, which now no earthly thought  
May shake or trouble with its own unrest,  
Though the past haunt me as a spirit, — yet  
I ask not to forget."

The whole train of emotion and thought in these verses is of a character wholly unknown to the classic days of Greece and Rome. To imagine any thing corresponding to it in the work

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\* The love of horses which they had alive,  
And care of chariots, after death survive.  
In bands, reclining on the grassy plain,  
They feasted and poured forth a joyful strain.

*See Dryden's Virgil.*

of an ancient poet, is to bring together conceptions the most incongruous.

Here it may be worth while, in order to prevent ourselves from being misunderstood, to observe, that we do not mean to depreciate the value of the study of the ancient poets. After those inquiries by which the truths of religion are established, there are none of more interest or importance than such as relate to the mind and heart of man, and open to us a knowledge of what he has been and what he may be on earth. But, to attain this knowledge, we must acquaint ourselves with the moral and intellectual character of our race, as it has existed and exists under influences and forms of society very unlike each other. In this research, no period can be compared in interest with a few centuries in the history of Athens and Rome, which have left traces still so deeply impressed upon the civilized world. Thus, in studying the history of human nature, the Grecian and Roman poets furnish some of our most important materials. We may discover in them a source of sentiments and opinions that still affect men's minds. Homer carries us back to remote Pagan antiquity, on which his writings shed a light afforded by no other ; and at the same time, having been regarded as the undisputed master-poet by his countrymen, (for this Plato himself does not question,) he shows us what were the topics by which their imaginations were most affected during the period of their greatest civilization. The dramatic poets of Athens reflect the Athenian character ; and in Virgil, Horace, and Ovid, we find the lineaments of the Augustan age. But the value which thus attaches to their works is not to be confounded with the absolute value of those works as poems, adapted through their intrinsic beauties to give delight at the present day. In estimating their naked worth, we must likewise separate from them the interest connected with their antiquity, and all those accidental associations that have been gathering round them for many centuries. We must even put out of view the native genius of the writer, if this genius have been exerted under circumstances so unfavorable as to render it ineffectual to produce what may give pleasure to a pure and highly cultivated mind. Notwithstanding the traditionary enthusiasm that has existed on the subject, it may well be doubted, whether their power of giving vivid pleasure merely as poetical compositions, forms a principal recommendation of the study of the ancient poets. They were not ac-

quainted with the richest realms of mind. It is a mistake to address them as "bards illustrious, *born in happier days.*" But to return to our immediate subject.

After the revival of letters, the forms of what was called Christianity, both among Catholics and Protestants, were in many respects so abhorrent to reason, or feeling, or both, that they could combine in no intimate union with our higher nature, however they might operate on men's passions or fears. Religious truth was, however, sometimes contemplated in greater purity by minds of the better class; and we early begin to find in poetry some expressions of true religious sentiment. But what advance had been actually made even in the seventeenth century, we may learn from the great work of Milton. It is based on a system of mythology, more sublime than the Pagan, and less adapted to degrade the moral feelings, but scarcely less offensive to reason, and spreading all but a Manichæan gloom and blight over the creation of God. Putting forth his vast genius, he struggles with it, as he can, moulding it into colossal forms that repel our human sympathies, and lavishing upon it gorgeous treasures of imagination; but even his powers yield and sink at times before its intrinsic incongruity and essential falsehood. Whoever rightly apprehends the character of God, or contemplates as he ought the invisible world, will turn to but few pages of the *Paradise Lost*, with the hope of finding expressions correspondent to his thoughts and emotions. We feel with pain the inappreciable contrast between the genius displayed in the poetical execution of the work, and the absurdity of its prose story. It is the opposition which this story presents to the most ennobling truths, even more than "the want of human interest," on which Johnson remarks, that gives to the poem the unattractive character of which he speaks, and which we believe is felt by almost all its readers.

Doubtless pure religious sentiment breaks out in this and in the other poems of Milton. The concluding line of his Sonnet on his blindness,

"They also serve who only stand and wait,"

and numerous other passages of similar beauty, have, we may believe, found an answering feeling in many hearts. But in speaking of those causes which have given a new character to the poetry of later times, it is not our purpose to trace their influence historically. Going back to the days of Grecian and

Roman civilization, we shall take only a few illustrations, that may serve to show more clearly the contrast produced by their absence on one hand, or their operation on the other.

In proportion as we contemplate the world from the height to which true religion conducts us, we perceive the circle of moral action widening indefinitely. Our duties toward the inferior animals are few and low, compared with those which we lie under to our fellow-men ; and our duties toward our fellow-men become far more extensive and assume a far more solemn character, when we regard them, not as born to perish upon earth, but as commencing here an unending existence. Our obligations to others correspond to our means of serving them ; and we are introduced to a higher class of virtues, as soon as we recognise in those around us beings forming characters for a different mode of existence, to whom the highest service that can be rendered is to assist their progress in virtue, and to whom some influence, good or evil, is continually flowing out from us, and diverging into channels of which we cannot see the termination. All interest in the spiritual and imperishable good of our fellow-men must depend upon our regarding them as spiritual and imperishable. It is only under a sense of our true nature, that man is capable of reaching the sublime thought of assimilating himself to God by devoting his powers to the moral welfare of his fellow-men.

“ Yet, yet sustain me, Holiest ! — I am vowed  
    To solemn service high ;  
And shall the spirit, for thy tasks endowed,  
Sink on the threshold of the sanctuary,  
Fainting beneath the burden of the day,  
    Because no human tone  
    Unto the altar-stone  
Of that pure spousal fane inviolate,  
Where it should make eternal truth its mate,  
May cheer the sacred, solitary way ?

“ Oh ! be the whisper of thy voice within  
Enough to strengthen ! Be the hope to win  
A more deep-seeing homage for thy name,  
Far, far beyond the burning dream of fame !  
Make me thine only ! Let me add but one  
To those refulgent steps all undefiled,  
    Which glorious minds have piled  
Through bright self-offering, earnest, child-like, lone,  
For mounting to thy throne !



And let my soul, upborne  
On wings of inner morn,  
Find, in illumined secrecy, the sense  
Of that blest work, its own high recompense."

But there is more to be considered. The conduct which would be wise and right for man if immortal, would not be wise and right for him if viewed as a perishing animal. It is true that moral good is always good, and moral evil always evil; but with an essential change in our nature and relations, there must likewise be an essential change in what is morally good or evil. If all human hopes were limited to this world, it would be folly for any one to act as if he and others were to exist for ever. The whole plan of life and of its duties, formed by a wise man would be quite different in one case from what it would be in the other; and the course of life actually pursued by the generality, if destitute of all religious belief, would be still more unlike that of men under its influence.

"Sapias, vina liques, et spatio brevi  
Spem longam reseces." \*

"Quid brevi fortes jaculamur ævo  
Multa?" †

"Lætus in presens, animus quod ultra est  
Oderit curare, et amara lento  
Temperet risu." ‡

In the absence of religious faith, this is true philosophy. If this life were the limit of our being, its pleasures and pains would be the only objects of our concern. Nothing would be virtuous which tended not to the attainment and communication of those limited and perishing pleasures we might here partake; nothing morally evil, but what lessened our own capacity for enjoying them, or tended to prevent others from sharing them with us. There would be no sphere for the exercise of those powers, no object for those capacities of happiness, that belong to the imperishable part of our nature. There would be nothing to prompt one to great sacrifices or acts of moral

\* Be wise, pour out your wine, and contract your hopes within life's narrow compass.

† Why in so short a life, do we, in our bravery, aim at so much?

‡ Joyous during the present hour, the mind should reject all care for what is beyond, and temper what is bitter with a gentle smile.

heroism; for these have their source in the consciousness of immortality, in a sense of our connexion with the infinite, and look forward to good for ourselves and others beyond the limits of life. Earthly motives afford no soil in which the nobler virtues can strike their roots. It is true that the ancients, particularly the ancient philosophers, were not without the influence of truly religious conceptions, and under almost any forms of opinion the better nature of man will of itself occasionally break out into exhibitions of excellence. But the religious sentiment being so weak and perverted among the ancient poets, we find little in their works that can be regarded as morally noble, and scarcely an indistinct recognition of those deep feelings and unearthly virtues which have their source in our spiritual nature. The same remark is almost equally applicable to a large proportion of the modern poets; for true religion has been little understood or felt by them. Where, in any age preceding our own, may we hope to find such expressions of sentiment as in the following verses from Mrs. Hemans's "Vaudois Wife." \*

"But calm thee! Let the thought of death  
 A solemn peace restore;  
 The voice that must be silent soon,  
 Would speak to thee once more,  
 That thou mayst bear its blessing on  
 Through years of after life, —  
 A token of consoling love,  
 Even from this hour of strife.

"I bless thee for the noble heart,  
 The tender, and the true,  
 Where mine hath found the happiest rest  
 That e'er fond woman's knew;  
 I bless thee, faithful friend and guide,  
 For my own, my treasured share,  
 In the mournful secrets of thy soul,  
 In thy sorrow, in thy prayer.

\* \* \* \* \*

"I bless thee for the last rich boon  
 Won from affection tried,  
 The right to gaze on death with thee,  
 To perish by thy side!

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"\* The wife of a Vaudois leader, in one of the attacks made on the Protestant hamlets, received a mortal wound, and died in her husband's arms, exhorting him to courage and endurance."

And yet more for the glorious hope  
 Even to *these* moments given ; —  
 Did not *thy* spirit ever lift  
 The trust of *mine* to Heaven ?

“ Now be *thou* strong ! Oh ! knew we not  
 Our path must lead to this ?  
 A shadow and a trembling still  
 Were mingled with our bliss !  
 We plighted our young hearts when storms  
 Were dark upon the sky,  
 In full, deep knowledge of their task  
 To suffer and to die !

“ Be strong ! I leave the living voice  
 Of this, my martyred blood,  
 With the thousand echoes of the hills,  
 With the torrent's foaming flood, —  
 A spirit 'midst the caves to dwell,  
 A token on the air,  
 To rouse the valiant from repose,  
 The fainting from despair.

“ Hear it, and bear thou on, my love !  
 Ay, joyously endure !  
 Our mountains must be altars yet,  
 Inviolat and pure ;  
 There must our God be worshipped still  
 With the worship of the free ; —  
 Farewell ! there's but *one* pang in death,  
 One only, — leaving thee ! ”

With this, may be compared the speech of Alcestis in Euripides, when dying in the presence of her husband, under circumstances adapted to call forth all that power of expressing the tender emotions, for which Euripides has been thought to be distinguished. We give it below in Potter's translation.\*

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\* “ Thou seest, Admetus, what to me the Fates  
 Assign ; yet, e'er I die, I wish to tell thee  
 What lies most near my heart. I honored thee,  
 And in exchange for thine my forfeit life  
 Devoted ; now I die for thee, though free  
 Not to have died, but from Thessalia's chiefs  
 Preferring whom I pleased in royal state  
 To have lived happy here : I had no will  
 To live bereft of thee with these poor orphans :

Under the influence of religion, we are acted upon by new motives, through the sense created within us, of the worth of our fellow-men. Religion invests them with a new character,

I die without reluctance, though the gifts  
Of youth are mine to make life grateful to me.  
Yet he that gave thee birth, and she that bore thee,  
Deserted thee, though well it had beseeemed them  
With honor to have died for thee, t' have saved  
Their son with honor, glorious in their death.  
They had no child but thee, they had no hope  
Of other offspring, shouldst thou die; and I  
Might thus have lived, thou might'st have lived till age  
Crept slowly on, nor wouldst thou heave the sigh  
Thus of thy wife deprived, nor train alone  
Thy orphan children: but some god appointed  
It should be thus: thus be it: thou to me  
Requite this kindness; never shall I ask  
An equal retribution, nothing bears  
A value high as life: yet my request  
Is just, thou wilt confess it; for thy love  
To these our children equals mine, thy soul  
If wisdom tempers: in their mother's house  
Let them be lords: wed not again, to set  
A stepdame o'er my children, some base woman  
That wants my virtues; she through jealousy  
Will work against their lives, because to thee  
I bore them: do not this, I beg thee do not;  
For to the offspring of a former bed  
A stepdame comes sharp as a serpent's tooth.  
My son, that holds endearing converse with thee,  
Hath in his father a secure protection.  
But who, my daughter, shall with honor guide  
Thy virgin years? What woman shalt thou find  
New-wedded to thy father, whose vile arts  
Will not with slanderous falsehoods taint thy name,  
And blast thy nuptials in youth's freshest bloom?  
For never shall thy mother see thee led  
A bride, nor at thy throes speak comfort to thee,  
Then present when a mother's tenderness  
Is most alive: for I must die; the ill  
Waits not a day, but quickly shall I be  
Numbered amongst the dead. Farewell, be happy.  
And thou, my husband, mayst with honor boast  
Thou hast been wedded to a virtuous wife;  
And you, my children, glory in your mother."



strips off the disguise with which the accidents of mortality, its imperfections, weaknesses, follies, miseries, and crimes hide their essential nature from our view, and presents them before us with all the interests and capacities of immortal beings. They who are dear to us, are worthy of all love and self-devotion, worthy of affections unlimited by death or time. They are members with us of the imperishable family of God, in whose company we are to exist for ever, and with whom our union will become more entire, as we grow purer and more disinterested.

Thus in later days there has been a growth of sentiments and affections, almost unknown before. Our better feelings toward our fellow-men have acquired far more strength, and assumed new forms. In other times, man has been comparatively an insulated being. Domestic life, that life in which now almost all our joys or sorrows are centred, was scarcely known to the ancients; and has had but a sickly and artificial existence even in modern ages, through the operation of false notions of domestic government and discipline, and of the mutual relations of husband and wife, parents and children. Religion, by teaching us justly to estimate what is truly excellent in our nature, what is intellectual, moral, and ever-enduring, has given to woman the rank to which she is entitled. It has made her the friend of man; and our feelings are in harmony with the poet when he speaks of

“A perfect woman, nobly planned  
To warn, to comfort and command;  
And yet a spirit still, and bright  
With something of an angel light.”

But man has never regarded woman with respect and true love, except so far as he has regarded her as a spiritual and immortal being. Without this, no conception can exist of that inseparable union which blends all the interests and affections of one being with those of another. The poetry of the ancients that expresses any sentiments toward the female sex is, with rare exceptions, of the grossest kind, sensual, coarse, indecent, brutal. We can pick out only a few passages from the mass, which shadow forth any thing like real affection.\*

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\* About the middle of the last century, the following lines, by Dr. Jortin, were published anonymously, as part of an ancient inscription

The same character has continued to cleave to much of our modern poetry, rendering it at once pernicious and disgusting. But wherever the power of true religion has been felt, there woman, more disinterested, more pure, and more moral than man, has exerted a constant influence to raise the character of society. Where it has not been felt, woman has been treated as a mere creature of this earth, an object only of sensual passion, courted, wronged, and insulted; her character has sunk, and the infection of the evil has spread itself everywhere. It would be difficult, in as few words, to suggest to a reflecting mind, a more melancholy picture of the state of society at Athens, than that of which Aristotle affords us a glimpse in a short passage of his "Art of Poetry," where he remarks with his usual brevity and dryness, that "the manners (character) of a woman or slave may be good; though in general, perhaps, women are rather bad than good, and slaves, alto-

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on a tomb; nor was the innocent deception at once detected.

"Quæ te sub tenerâ rapuerunt, Pæta, juventâ,  
 O! utinam me crudelia fata vocent;  
 Ut linquam terras invisaque lumina solis,  
 Utque tuus rursum corpore sim posito.  
 Tu cave Lethæo continguas ora liquore,  
 Et cito venturi sis memor, oro, viri.  
 Te sequar: obscurum per iter dux ibit eunti  
 Fidus Amor, tenebras lampade discutiens."

They may be thus translated:

My Pæta, ravished from me in thy bloom,  
 O! would that I might share thy cruel doom;  
 Might leave this earth, this hated light resign,  
 Sink to the grave, and thus again be thine.  
 Drink not below of Lethe's stream; beware!  
 Forget not him who soon will join thee there;  
 Will follow soon; though dark may be the way,  
 Love's torch shall guide me with its steady ray.

The original, though it ends with something of a conceit, is pleasing; principally, however, because the happy imitation of the language of antiquity carries us back to a time, when to find such affections expressed, would afford a peculiar and unexpected gratification. Similar sentiments in an English poem of our times, in equally beautiful language, would hardly excite attention. Yet the feelings and thoughts in these verses are such, that, though one might not be able to say on this ground merely, that they were not ancient, we think he might say with confidence, that they were not written by any ancient Latin poet, whose works have come down to us.

gether bad."\* Where women are thus estimated, the domestic charities, our best school of virtue, cannot exist ; those affections which are at once the gentlest and the strongest have no place ; nor will there be any true refinement, nor quick and generous feeling in the intercourse between man and man. The first and strongest link in the chain of human sympathy is wanting.

When Jesus Christ pronounced these words, "*What God has joined together, let not man put asunder,*" he laid down the fundamental law of human civilization. But it would have been impossible to render marriage the most solemn and indissoluble of connexions, if his religion had not at the same time restored to woman the character designed for her by nature, and raised her to that place she now holds, wherever the truths he taught have had somewhat of their proper influence.

When the feelings that give sanctity to marriage are wanting, the parental affections operate but feebly. The new-born child, instead of being regarded as a gift and a trust from God, a new creature with whom we have become for ever connected, and a living bond of common interest to strengthen the union of its parents, is either looked at, on the one hand, as a present incumbrance, or on the other, as a probable future support. The whole history of the domestic relations of the ancients establishes this truth. What must have been the state of parental affection among those who practised and tolerated the destruction of infants as a common custom ? The absence of such affection is not to be estimated by the number of victims to that custom, but by the fact of its being generally viewed without horror or reprobation. It was a shocking trait of barbarity in the character of the elder Cato, that he recommended that worn-out and disabled slaves should be exposed to perish ; but an exposure more inhuman, which showed that man had lost even the feelings of the lower animals, was constantly

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\* "What Aristotle says," observes his able translator, Mr. Twining, "is, I fear, but too conformable to the manner in which the ancients usually speak of the sex *in general*. At least he is certainly consistent with himself : witness the following very curious character of women in his "*History of Animals*," which I give the reader by no means for his assent, but for his wonder or his diversion." Mr. Twining's remarks sufficiently imply of what nature this character is, and we forbear to quote it.

going on, and was enjoined, under certain circumstances, both by Plato and Aristotle, as a law of their imagined republics. There is a famous saying in one of the comedies of Terence, which has been often quoted as a fine expression of philanthropy ; *Homo sum, humani nihil a me alienum puto.*\* It is put into the mouth of a man whose wife is afterwards represented as in fear before him, because she had not destroyed her female infant as he had commanded, but given it a chance for preservation by causing it to be exposed alive. Maternal love cannot be wholly extinguished ; but it is the glow of modern feeling only which pours its beauty over the following lines, to which nothing parallel can be found in the poets of Greece or Rome, though Mrs. Hemans apostrophizes the Elysium of their imagining.

“ Calm, on its leaf-strewn bier,  
 Unlike a gift of nature to decay,  
 Too rose-like still, too beautiful, too dear,  
 The child at rest before the mother lay,  
     E'en so to pass away,  
 With its bright smile ! Elysium what wert *thou*  
 To her, who wept o'er that young slumberer's brow ?

Thou hadst no home, green land !  
 For the fair creature from her bosom gone,  
 With life's fresh flowers just opening in its hand,  
 And all the lovely thoughts and dreams unknown,  
     Which, in its clear eye, shone  
 Like spring's first wakening ! but that light was past ; —  
 Where went the dew-drop swept before the blast ? ”

The ancient popular faith was indeed destitute of consolation ; but in the absence of those associations which shed a holy light round an infant, such consolation is less needed. Even the fountain of maternal affection flows with but a scanty and interrupted stream.

Thus religion, by making man of more worth to man, and by strengthening our assurance in each other's sympathy and virtue, has called forth affections which lay folded up in our nature, or had put forth only a stunted growth. The finer productions of modern poetry are colored throughout with expressions of their beauty and strength. Moral qualities, good or bad, as they exist in men, unformed directly or indirectly by

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\* I am a man ; whatever concerns other men, I think my concern.



religion, owe their strength principally to impulse and passion, or depend, like the inconsistent hospitality of the Arab, or the pride of the Roman, on what he thought the glory of his country, upon prejudices, which spring partly from generous feeling and partly from selfish regards, and are made strong and binding upon the individual by universal consent. It is only when quickened by religious sentiment, that the human character displays all its complicated variety of feelings. Then affections, which had before seemed almost powerless, become essential elements of our being. Associations, till then unknown, link together their invisible chains; and the feeling with which they thrill us when touched, presents a new phenomenon in our nature. The love of our youthful home may seem to us a universal sentiment, likely to appear in the poetry of all times; yet how little reference to it do we find in any poetry before our own age, and especially how little reference, like the following, to its moral power.

“ ‘Hast thou come with the heart of thy childhood back?

The free, the pure, the kind?’

—So murmured the trees in my homeward track,

As they played to the mountain-wind.

“ ‘Hath thy soul been true to its early love?’

Whispered my native streams;

‘Hath the spirit, nursed amidst hill and grove,

Still revered its first high dreams?’

“ ‘Hast thou borne in thy bosom the holy prayer

Of the child in his parent-halls?’

—Thus breathed a voice on the thrilling air,

From the old ancestral walls.

“ ‘Hast thou kept thy faith with the faithful dead,

Whose place of rest is nigh?

With the father’s blessing o’er thee shed,

With the mother’s trusting eye?’

“ — Then my tears gushed forth in sudden rain,

As I answered—‘O, ye shades!

I bring not my childhood’s heart again

To the freedom of your glades.

“ ‘I have turned from my first pure love aside

O bright and happy streams!

Light after light, in my soul have died

The day-spring’s glorious dreams.

“ ‘ And the holy prayer from my thoughts hath passed —  
The prayer at my mother’s knee ;  
Darkened and troubled I come at last,  
Home of my boyish glee !

“ ‘ But I bear from my childhood a gift of tears,  
To soften and atone ;  
And oh ! ye scenes of those blessed years,  
They shall make me again your own.’ ”

It is under the continued influence of Christianity, however imperfect that influence may have been, that the human character, which had before manifested itself partially and irregularly in the rudeness and inconsistency of its elementary passions, has begun to struggle toward its full developement. It has become alive to feelings, and is putting forth powers, which belong to its immortal nature. We may perceive this unfolding of man in the very structure of language, which, enlarged as it has been with new terms, yet presents so imperfect a means for expressing the different qualities and shades of character, and the modes and combinations of feeling. The study of human nature has thus become a science of far more interest and complexity. Many forms of character now appear, that belong to no period in the progress of the human race, preceding that to which we have arrived. To the eye of the poet, man presents himself in new aspects of strength and weakness, in multiform relations to the finite and the infinite, and with all the variety of sentiments resulting from the change in his prospects and hopes. He is now “ a traveller between life and death ” ; his highest interests connect him with the boundless, the unearthly, and the mysterious ; with all that has most power to affect the imagination, and excite the strongest and deepest feelings. It is only through his relations to God and eternity, that man becomes an exhaustless subject of high poetry. When thus viewed, his ruined home may be repopled with thoughts and images such as these :

“ Thou hast heard many sounds, thou hearth,  
Deserted now by all !  
Voices at eve here met in mirth,  
Which eve may ne’er recall.  
Youth’s buoyant step, and woman’s tone,  
And childhood’s laughing glee,  
And song and prayer have all been known,  
Hearth of the dead ! to thee.

“Thou hast heard blessings fondly poured  
Upon the infant head,  
As if in every fervent word  
The living soul were shed :  
Thou hast seen partings, — such as bear  
The bloom from life away, —  
Alas ! for love in changeful air,  
Where nought beloved can stay !

“Here, by the restless bed of pain,  
The vigil hath been kept,  
Till sunrise, bright with hope in vain,  
Burst forth on eyes that wept :  
Here hath been felt the hush, the gloom,  
The breathless influence shed  
Through the dim dwelling, from the room  
Wherein reposed the dead.

“The seat left void, the missing face,  
Have here been marked and mourned ;  
And time hath filled the vacant place,  
And gladness hath returned :  
Till from the narrowing household chain  
The links dropped, one by one ;  
And homewards hither, o’er the main,  
Came the spring-birds alone.

“Is there not cause, then — cause for thought,  
Fixed eye, and lingering tread,  
Where, with their thousand mysteries fraught,  
E’en lowliest hearts have bled ?  
Where, in its ever-haunting thirst  
For draughts of purer day,  
Man’s soul with fitful strength hath burst  
The clouds that wrapt its way ? ”

The recognition of the higher relations of man has given a characteristic to modern poetry, particularly English poetry, through which it has peculiar power over the heart. Expressions and descriptions of human suffering, instead of depressing us with melancholy, become sublime or touching, when that suffering is brought into direct or indirect contrast with man’s nature and hopes as an immortal being, or is represented as calling into exercise those virtues which can exist in such a being alone. There is no pathos in the mere lamentations of an individual over his own particular lot, or over the condition of a race to which he feels it an unhappiness to belong.

There is nothing that excites any tender or elevating feeling in such verses as the following from an ancient poet.

“ Is there a man just, honest, nobly born ?  
 Malice shall hunt him down. Does wealth attend him ?  
 Trouble is hard behind. Conscience direct ?  
 Beggary is at his heels. \* \* \* \* \*  
 \* \* \* \* \* Account that day  
 Which brings no new mischance, a day of rest.  
 For what is man ? What matter is he made of ?  
 How born ? What is he and what shall he be ?  
 What an unnatural parent is this world,  
 To foster none but villains, and destroy  
 All who are benefactors to mankind ! ” \*

The sufferings to which we are here exposed cease to be a subject that leads to any grateful or ennobling state of mind, when man regards the pleasures of this life as his only good. Among the ancient poets, the contemplation of its evils, when viewed at a distance, is associated with sentiments simply disheartening, or altogether superficial and trifling. Let us take for example a famous ode of Horace. It begins :

“ Eheu ! fugaces, Postume, Postume,  
 Labuntur anni ; nec pietas moram  
 Rugis et instanti senectæ  
 Afferet, indomitæque morti. ” †

It ends :

“ Absumet hæres Cæcuba dignior,  
 Servata centum clavibus ; et mero  
 Tinget pavementum superbo  
 Pontificum potiore cœnis. ” ‡

\* The original is ascribed to Sotades. See Cumberland's "Observer," No. 147. Cumberland says ; "There is a melancholy grandeur in these sentiments with a simplicity of expression, which prove to us that these authors (the Greek comic writers) occasionally diverged from the gay spirit of comedy into passages not only of the most serious, but sublimest cast." Cumberland is one of those critics who have regarded themselves as privileged in writing any sort of laudatory nonsense about the ancient poets.

† Alas ! my friend, the rapid years  
 Are gliding on ; no prayers delay  
 Approaching wrinkles, age, and tears,  
 Or wrest from death's all-conquering sway.

‡ With wine your hundred locks secure,  
 Some worthier heir your floors will stain,  
 Lavish of draughts more rich and pure,  
 Than our high-priests are wont to drain.



No modern poet would, or rather could, construct verses after this fashion.

It is in representations of the triumph of our immortal nature over the ills of mortality, of the patience with which they are borne, of the power by which they are overcome, in one word, of the moral qualities which suffering alone brings into action, and in those touches that awaken our best and tenderest affections for the sufferings of others, especially the innocent and helpless, that the sources of the highest pathos are to be found. All that is morally sublime springs upward from our severer trials ; and then, only when man feels the nobleness of his nature. Present the calamity nakedly to our view, and its contemplation is merely distressing ; picture it in connexion with some effort of virtue, and a glory is spread over the whole. In the fall of D'Assas by Mrs. Hemans, (not one of the most remarkable of her productions,) a young officer, full of the thoughts of his home and the scenes of his earlier years, is represented as surprised and massacred by his enemies. The simple narrative of such a death naturally excites painful emotion, but this emotion is so wholly overborne, as but to give additional strength to the exaltation of feeling produced by the concluding verses :

“ ‘ Silence ! ’ in under-tones they cry —  
 ‘ No whisper — not a breath !  
 The sound that warns thy comrades nigh  
 Shall sentence thee to death ! ’

“ — Still, at the bayonet’s point he stood,  
 And strong to meet the blow ;  
 And shouted, ’ midst his rushing blood,  
 ‘ Arm, arm, Auvergne ! the foe ! ’

“ The stir, the tramp, the bugle-call, —  
 He heard their tumults grow ;  
 And sent his dying voice through all, —  
 ‘ Auvergne, Auvergne ! the foe ! ’ ”

We may compare the poem just quoted, with a passage from Virgil, which refers to circumstances somewhat similar, and has been praised as very pathetic, in the episode of Nisus and Euryalus, where Nisus perceives that Euryalus has fallen into the hands of his foes, and is just about to be slain.

“ Tum vero, exterritus, amens,  
 Conclamat Nisus ; nec se celare tenebris

Amplius, aut tantum potuit perferre dolorem :  
 ' Me, me, adsum qui feci, in me convertite ferrum,  
 O Rutuli ! mea fraus omnis ; nihil iste nec ausus,  
 Nec potuit : cælum hoc et conscia sidera testor.  
 Tantum infelicem nimium dilexit amicum.'  
 Talia dicta dabat ; sed viribus ensis adactus  
 Transabiit costas." \*

However conspicuous such a passage may be in an ancient poet, it would not, we believe, be regarded with great admiration in a modern.

In one of Miss Edgeworth's little stories for children, which are far better worth reading than most books for grown people, she says of the cottage of some poor woman, that *it was as clean as misery could make it*. There is a pathos in these few words, not unusual in her writings, but such as we can find in but a scanty number of writers before our own age. It has not been well understood, that the indirect expressions of suffering are far more powerful than the direct, and that we are much more affected by suppressed, than by unrestrained emotion. In but little of the poetry of past times is there any trace of quickness or delicacy of perception in regard to the modes or expressions of human feeling and passion ; for man himself had not become sufficiently refined for the exercise of such observation. Plato objects to Homer and the tragic poets of Greece, that they degraded men's minds by representing their heroes, when suffering, as pouring forth long lamentations, singing their sorrows and beating their breasts. † So far as they did so, there was nothing pathetic in their writings. Who indeed, in modern times, was ever able to imagine himself affected by the sorrows of Achilles for the death of Patroclus, or those of his mother, Thetis, in consequence ?

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\* Then frightened, maddened, reckless in his woe,  
 Nisus starts forth, exclaiming to the foe ;  
 " Me ! me ! I did it ; turn your swords on me ;  
 Here the sole author of your loss you see ;  
 He nothing did, nor could do ; strike my breast ;  
 Ye heavens, and conscious stars, my truth attest ;  
 He has but loved too much his wretched friend."  
 While thus he spoke, he saw the blow descend.

† De Republicâ, Lib. x. p. 605. In the following passage, likewise, Plato speaks to the same purpose. " With reason, therefore, we may condemn the lamentations of celebrated men, and beg of Homer, and

" Then clouds of sorrow fell on Peleus' son,  
 And, grasping with both hands the ashes, down  
 He poured them on his head, his graceful brows  
 Dishonoring, and thick the sooty shower  
 Descending settled on his fragrant vest.  
 Then, stretched in ashes, at the vast extent  
 Of his whole length he lay, disordering wild  
 With his own hands, and rending off his hair.  
 The maidens, captived by himself in war  
 And by Patroclus, shrieking from the tent  
 Ran forth, and hemmed the glorious chief around.  
 All smote their bosoms, and all, fainting, fell.  
 On the other side, Antilochus, dissolved  
 In tears, held fast Achilles' hands, and groaned  
 Continually from his heart, through fear  
 Lest Peleus' son should perish self-destroyed.  
 With dreadful cries *he* rent the air ; whose voice  
 Within the gulfs of ocean, where she sat  
 Beside her ancient sire, his mother heard,  
 And hearing, shrieked ; around her, at the voice  
 Assembled all the Nereids of the deep."

We omit the names of the Nereids, which fill ten lines of the original :

" Each smote her breast,  
 And Thetis, loud lamenting, thus began."

But it is not to the moral world alone that religion has given a new character. It has spread life over the inanimate creation, giving it power to call up countless associations ; so that the old tree under which we sat in childhood becomes to us as a friend, and the flowers speak to us of human sympathies and of God's love. Mere forms and colors have in themselves but little power over us. Their chief beauty is in the senti-

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the other poets, not to represent Achilles, the son of a goddess, as tossing himself about, lying now on his side, now on his back, and now on his face, then starting up and wandering, overcome by grief, along the seashore, nor as scattering ashes with both hands upon his hair, nor as weeping and bemoaning as he is elsewhere described." "If our youths," he says, "should listen to these things seriously, and not laugh at them as unworthily said, it can hardly be, that, when men, they will think such conduct unworthy of themselves, or exercise any restraint when urged by passion to the like words and actions, or be ashamed of indulging in lamentations and outcries, even under trifling afflictions." — *De Republicâ*, Lib. iii. pp. 387, 388.

ments that gather round them at our approach, and have their birth-place within us ; it is created by our own hearts, the flowing forth of our own moral feelings. When these feelings exist but in a low or torpid state, the material world becomes proportionally barren of loveliness. There are in ancient writers few descriptions of natural scenery capable of affording a vivid pleasure to the imagination, even of a modern reader, though in him the words may awaken associations unknown to the author. In the *Georgics* the prosaic nature of the subject is broken by frequent digressions, and we might expect to find some agreeable delineations of the charms of nature ; but there is nothing affording proof

“ That the soul which gives sense to her beauty was won.”

Virgil's description of the preëminence of Italy over other countries is elaborate, and one might fancy beforehand, that it would be written with all the enthusiasm of a patriot as well as poet.

“ Sed neque Medorum, silvæ ditissima, terra,  
Nec pulcher Ganges, atque auro turbidus Hermus,  
Laudibus Italiæ certent ; non Bactra, neque Indi,  
Totaque thuriferis Panchaïa pinguis arenis.  
Hæc loca non tauri spirantes naribus ignem  
Invertère, satis immanis dentibus hydri ;  
Nec galeis densusque virûm seges horruit hastis :  
Sed gravidæ fruges et Bacchi Massicus humor  
Implevère ; tenent oleæ armentaque læta.  
Hinc bellator equus campo sese arduus infert ;  
Hinc albi, Clitumne, greges, et maxima taurus  
Victima, sæpe tuo perfusi flumine sacro,  
Romanos ad templa Deûm duxère triumphos.  
Hîc ver assiduum, atque alienis mensibus æstas ;  
Bis gravidæ pecudes, bis pomis utilis arbor.  
At rabidæ tigres absunt, et sæva leonum  
Semina ; nec miseros fallunt aconita legentes ;  
Nec rapit immensos orbis per humum, neque tanto  
Squameus in spiram tractu se colligit anguis.  
Adde tot egregias urbes, operumque laborem,  
Tot congesta manu præruptis oppida saxis,  
Fluminaque antiquos subterlabentia muros.  
An mare, quod supra, memorem, quodque alluit infra ?  
Anne lacus tantos ? te, Lari maxime, teque,  
Fluctibus et frémitu assurgens, Benace, marino ?



An memorem portus, Lucrinoque addita claustra,  
 Atque indignatum magnis stridoribus æquor,  
 Julia quâ ponto longe sonat unda refuso,  
 Tyrrhenusque fretis immittitur æstus Avernis ?  
 Hæc eadem argenti rivos ærisque metalla  
 Ostendit venis, atque auro plurima fluxit.  
 Hæc genus acre virûm, Marsos, pubemque Sabellam,  
 Assuetumque malo Ligurem, Volscosque verutos,  
 Extulit; hæc Decios, Marios, magnosque Camillos,  
 Scipiadas duos bello, et te, maxime Cæsar,  
 Qui, nunc extremis Asiæ jam victor in oris,  
 Imbellem avertis Romanis arcibus Indum.  
 Salve, magna parens frugum, Saturnia tellus,  
 Magna virûm ! tibi res antiquæ laudis et artis  
 Ingredior, sanctos ausus recludere fontes ;  
 Ascræumque cano Romana per oppida carmen." \*

\* We give Mr. Sotheby's version. Almost all that presents even the commonplaces of poetry, is due to the translator.

"Yet nor the Median groves, nor rivers rolled,  
 Ganges, and Hermus, o'er their beds of gold,  
 Nor Ind, nor Bactra, nor the blissful land  
 Where incense spreads o'er rich Panchaia's sand,  
 Nor all that fancy paints in fabled lays,  
 Oh native Italy ! transcend thy praise.  
 Though here no bulls beneath th' enchanted yoke  
 With fiery nostril o'er the furrow smoke,  
 No hydra teeth embattled harvest yield,  
 Spear and bright helmet bristling o'er the field ;  
 Yet golden corn each laughing valley fills,  
 The vintage reddens on a thousand hills,  
 Luxuriant olives spread from shore to shore,  
 And flocks unnumbered range the pastures o'er.  
 Hence the proud war-horse rushes on the foe ;  
 Clitumnus ! hence thy herds, more white than snow,  
 And stately bull, that, of gigantic size,  
 Supreme of victims on the altar lies,  
 Bathed in thy sacred stream oft led the train,  
 When Rome in pomp of triumph decked the fane.  
 Here Spring perpetual leads the laughing Hours,  
 And Winter wears a wreath of summer flowers :  
 Th' o'erloaded branch twice fills with fruits the year,  
 And twice the teeming flocks their offspring rear.  
 Yet here no lion breeds, no tiger strays,  
 No tempting aconite the touch betrays,  
 No monstrous snake th' uncoiling volume trails,  
 Or gathers orb on orb his iron scales.

There is here great poverty of imagination and expression. The passage is essentially more statistical and geographical than poetical. It is almost destitute of any expression of sentiment. Compare it with the apostrophe to Caledonia,

“stern and wild,  
Meet nurse of a poetic child.”

From the want of sentiment and of moral associations, the descriptive language of the ancient poets is, in general, scanty and poor. It is for the most part drawn immediately from the perceptions of the senses, and has little to do with the invisible feelings and images, of which outward things become the symbols to a reflecting mind. It rarely gives them a moral being; its epithets are seldom imaginative; it paints to the eye; it calls up recollections of bodily rest and pleasure;\* but it does not often address the heart.

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But many a peopled city towers around,  
And many a rocky cliff with castle crowned,  
And many an antique wall, whose hoary brow  
O'ershades the flood that guards its base below.  
Say, shall I add, enclosed on either side,  
What seas defend thee, and what lakes divide?  
Thine, mighty Larius? or, with surging waves,  
Where, fierce as ocean, vext Benacus raves?  
Havens and ports, the Lucrine's added mole,  
Seas that enraged along their bulwark roll,  
Where Julian waves reject th' indignant tide,  
And Tuscan billows down Avernus glide?  
Here brass and silver ores rich veins expose,  
And pregnant mines exhaustless gold enclose.  
Blest in thy race, in battle unsubdued  
The Marsian youth, and Sabine's hardy brood,  
By strenuous toil the bold Ligurians steeled,  
And spear-armed Volsci that disdain to yield:  
Camilli, Marii, Decii swell thy line,  
And, thunderbolts of war, each Scipio, thine!  
Thou Cæsar! chief, whose sword the East o'erpow'rs,  
And the tamed Indian drives from Roman towers.  
All hail, Saturnian earth! hail, loved of fame,  
Land, rich in fruits, and men of mighty name!  
For thee I dare the sacred founts explore,  
For thee, the rules of ancient art restore,  
Themes, once to glory raised, again rehearse,  
And pour through Roman towns th' Ascræan verse.”

\* See Twining's "Dissertation on Poetic Imitation," prefixed to his "Translation of Aristotle's Art of Poetry."

Horace begins one of his odes thus :

“ Vides, ut altâ stet nive candidum  
Soracte : nec jam sustineant onus  
Sylvæ laborantes, geluque  
Flumina constiterint acuto ? ” \*

The epithets *white* mountain, *deep* snow, *sharp* frost, are all taken without addition immediately from the perceptions of the senses ; nor, considering the common prosaic use of *laboro*, in a similar sense, is the epithet *laboring* much more poetical ; yet the passage is as striking of its kind as most that may be found in Latin poetry. The lines are thus rendered by Dryden.

“ Behold yon mountain’s hoary height  
Made higher with new mounts of snow ;  
Again behold the winter’s weight  
Oppress the laboring woods below ;  
And streams with icy fetters bound,  
Benumbed and cramped to solid ground.”

Dryden was not eminent for his love of nature or power of describing its beauties ; and a poet of livelier preceptions would hardly have changed the name of Soracte for the faint generalization, “ yon mountain ” ; yet something of the difference which we wish to point out between ancient and modern poetry, is here perceptible. Let us take from Mrs. Hemans, an example of the richly imaginative character of that of later times. We will give the beginning of the verses in which she describes herself as reading in an arbor, “ The Talisman ” of Scott. A particular interest attaches to them from the circumstance, that in the best portrait of her she is represented in this real or imaginary situation.

“ There were thick leaves above me and around,  
And low sweet sighs, like those of childhood’s sleep,  
Amidst their dimness, and a fitful sound  
As of soft showers on water ; dark and deep  
Lay the oak shadows o’er the turf, so still  
They seemed but pictured glooms : a hidden rill  
Made music, such as haunts us in a dream,  
Under the fern tufts ; and a tender gleam  
Of soft green light, as by the glowworm shed,

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\* See how Soracte stands white with deep snow ; the laboring woods cannot bear up under their load, and the streams are stopped by the sharp frost.

Came pouring through the woven beach boughs down,  
And steep'd the magic page wherein I read  
Of royal chivalry and old renown,  
A tale of Palestine.\* — Meanwhile the bee  
Swept past me with a tone of summer hours,  
A drowsy bugle, wafting thoughts of flowers,  
Blue skies, and amber sunshine : brightly free,  
On filmy wings, the purple dragon-fly  
Shot glancing like a fairy javelin by ;  
And a sweet voice of sorrow told the dell  
Where sat the lone wood-pigeon."

Every subject becomes rich in proportion to the wealth of the mind by which it is contemplated. The intellectual light that shines upon it, gives it its colors. Deficient as the ancient poets were in so many sources of thought and feeling that exist in modern times, they discover as imperfect a sensibility to most of the other pleasures of a refined taste as to those derived from the objects of nature. There is to be found, for instance, in their works scarcely a single passage, perhaps not one, in which the power of music, as blending in intimate union sensible and intellectual pleasures, is described with strong expression ; yet what a treasury of glowing images and solemn thoughts this subject has opened to modern poets. We need not quote for illustration Mrs. Hemans's "Triumphant Music."

Through our strong sympathy with our fellow-men, we are deeply interested in the remains of antiquity, in the ruins that recall it to our thoughts, and in the histories which have come down to us, or rather in those histories as fashioned anew by our imagination, effacing and softening, filling up the rude outline, and coloring and embellishing at pleasure. In proportion as we have a more vivid conception of the virtues and excellences of which man is capable, so man, as such, becomes more an object of our regard. In looking back through the obscurity of time, the depravity that would have shocked us, if forced upon our observation, is partially lost in the darkness, and the bright traits of character shine out more distinctly. The dead of past ages are regarded with something of the same tenderness that we feel toward the dead whom we have known. At least we consent for a time to sacrifice our philosophy to an illusion, and instead of the Richard Cœur-de-Lion

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\* \* Palestine. — Tales of the Crusaders."



of history, whose only marked characteristics were bodily strength and brutal hardihood, with those few gleams of goodness which nothing but the grossest sensuality can utterly extinguish, we consent for a time to take the Richard of Scott's "Ivanhoe"; or in fancying the Augustan age, are willing to forget that it took its name from

"him who murdered Tully,  
That cold villain, Octavius."

Conformably to the laws of our better nature, our imagination is most readily attracted by what is most excellent in man. While viewing a beautiful tract of country with which we are not familiar, we can hardly refrain from idealizing its supposed inhabitants, and giving them somewhat of a poetical character, or, in other words, a character agreeable to our best feelings. So it is in casting our view over past ages. Our sympathies are excited for the hopes and fears, and the virtues, such as they were, of those who have lost all power to injure; and we may even fashion dim images of what they now are, as existing somewhere in the creation of God, divested perhaps of the evil that clung to them on earth. The idea of that moral purification and developement, which, we believe, is continually going on in the universe, may thus mingle with the contemplation of the past. It is in transferring us into a world in which grateful imaginations are blended with truth, and the harshness of present reality is shut out, that the poetic interest of antiquity principally consists.

Of this, modern poetry and fiction have abundantly availed themselves. But though a shadowy antiquity lay as a background to Greek and Roman civilization, yet it was rarely resorted to by the ancient poets as a source of pleasing or solemn emotions. To them the remoter ages were little more than a desert abounding with monstrous fictions, with licentious and savage divinities, half-brutal demigods, and heroes and chiefs hardly human, whose fabulous deeds and sufferings present nothing to recommend them to our sense of beauty. In the period following, history assumed at least an air of truth, and men appeared on the stage with human feelings, passions, and virtues. But in looking back upon their earlier history, the ancients seem to have felt but slightly those peculiar sentiments and trains of feeling, which the contemplation of antiquity now awakens in our breasts. In no ancient poet is there a

celebration of a hero of his country to be compared with Mrs. Hemans's lines on the Scottish patriot, Wallace, beginning

" Rest with the brave, whose names belong  
To the high sanctity of song."

There is no appeal to the deeds of their fathers equal to her Spanish war-song, —

" Fling forth the proud banner of Leon again ;  
Let the high word ' *Castile* ' go resounding through Spain " —

No poetic conception of antiquity is to be found resembling the introduction of her " Cathedral Hymn," —

" A dim and mighty minster of old time,  
A temple, shadowy with remembrances  
Of the majestic past ! " —

And above all, there is nothing so morally ennobling, so adapted to raise the character of a people, as the verses, by which she has conferred a great obligation on our country, her " Pilgrim Fathers."

But, beside the advantages afforded to a modern poet by the religious and moral improvement of our race, which it has been principally our object to point out, there are others at which we may glance. He may look back over many ages, and around upon all countries, and acquaint himself with man, as he has existed and exists under circumstances the most dissimilar. He may possess himself of all that knowledge of human nature, which has been gathered from long experience and wide observation and multiplied opportunities of comparison. He may, like Southey, construct poems, as wild and wondrous, and as morally beautiful as " *Thalaba*," or as rich with barbaric splendor as " *The Curse of Kehama*," from the rude materials of Arabian fiction or Hindoo mythology. The treasures of learning and science, so poor in ancient times, have through succeeding ages, been accumulating to furnish him with thoughts, illustrations, and images. Our conceptions are enlarged, our views raised, the physical as well as the moral universe has been continually opening to the view of man, and knowledge unfolding her ever-lengthening scroll, of which the ancients had scarcely read the first lines. It was a dream, ridiculed by Plato,\* of the extravagant admirers of Homer,

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\* *De Republicâ*, Lib. x. p. 598, *seq.*

that all human and divine learning was to be found in his writings.

In the nature of things art is progressive; its theory and practice are gradually better understood, errors are discovered and corrected, new objects of attainment proposed, and visions of higher excellence revealed to the mind; and thus we may believe, that the character, principles, purposes, and means of poetry are now comprehended more justly than they were in former times.

But it may be said that in perfection of language, at least, the poets of Greece and Rome must remain unsurpassed. It may be doubted, however, whether we are qualified to pronounce this judgment in their favor. The harmonious flow of articulate sounds in the Greek and Latin languages, particularly in the Latin, is not to be readily attained in some of the principal languages of literary Europe. But if we speak of poetical beauty of expression and harmony of thought, we must recollect, that it is necessary to be acquainted with the train of shadowy associations which follow the direct meaning of a poetical word, before we can determine that word to be well chosen. But such acquaintance implies an intimate knowledge of the use of language and of the state of mind in those addressed, which, as regards the poetry of the ancients, it is very difficult to acquire, and, in many particulars, impossible, yet without which we are liable to fall into great mistakes, and may often be left in much uncertainty. Take, for example, the line, —

“*Quadrupedante putrem sonitu quatit ungula campum.*” \*

It has been admired from the consonance of the sound with the sense. We understand the epithet *putris* to mean *dusty*, — the dusty plain; but this epithet is elsewhere applied to a rich, mellow soil, easily broken up, or to a sandy plain. According to either of these uses, it is apparently an epithet unsuitable from its associations to be given to a field described as shaken and resounding with the trampling of a body

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\* “Repeated peals of shouts are heard around :  
The neighing coursers answer to the sound,  
And shake with horny hoofs the solid ground.”

*Dryden.*

“Loud shouts arise; the thundering coursers bound  
Through clouds of dust, and paw the trembling ground.”

*Pitt.*

of horse. As respects, likewise, the epithet *quadrupedans*, we may doubt whether any modern critic can explain why *quadrupedante sonitu* is more poetical in Virgil, than its equivalent "the sound of quadrupeds" would be in a modern poet if used to express the sound of horses.

Let us take another example :

"Pastor cum *traheret* per freta navibus  
Idæis Helenam perfidus hospitam." \*

Why is the word *traheret* used, which as employed elsewhere would imply the taking away of Helen against her will? Does it refer to one version of the story according to which Paris did bear her away by force? Were this the case, one would naturally expect, considering the reproachful and denunciatory character of the ode, to find that idea brought out more distinctly. Is it intended to express the reluctance with which, though yielding to her love for Paris, she left her husband and her home? This conception is too refined for an ancient poet to trust to its being made apparent by so light a touch; if indeed we may suppose it to have entered his mind. Was *traheret*, then, intended, by its associations with an act of violence, to denote the rapidity and fear of the flight of Paris? Or was it merely employed *abusively*, to use a technical term, only with reference to a part of its signification, as words are not unfrequently used in poetry; though it is always an imperfection?

Such cases are very numerous, in which no modern reader can pronounce with just confidence upon the character of the poetical language of the ancients. Instances are frequently occurring in which, if we admire at all, we must admire at second hand, upon trust. The meaning and effect of words have undergone changes which it is often not easy, and often not possible, to ascertain with precision. Even in our own language this is the case. Shakspeare says, —

"Nor Heaven peep through the blanket of the dark  
To cry, Hold! Hold!"

Here, Johnson understands him as presenting the ludicrous conception of "the ministers of vengeance, peeping through a blanket," and Coleridge, as we see by his "Table-Talk," conjectured that instead of "blanket" "blank height" was perhaps written

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\* When the perfidious shepherd *was bearing away*, in Idæan ships, through narrow seas, Helen, the wife of his host —.



by Shakspeare. But by "Heaven" we conceive to be meant, not the ministers of vengeance, but the lights of heaven; and it is not unpoetical to speak of the moon and stars as peeping through clouds. With the word "blanket," our associations are trivial and low; but understand it merely as denoting a thick covering of darkness which closely enwraps the lights of heaven, and it suits well to its place. But our associations with the word are accidental, there is nothing intrinsically more mean in a blanket than a sheet, yet none would object to the expression of "a sheet of light." The fortunes of the words, only, have been different, and that, in all probability, since the time of Shakspeare, considering his use of this word, and the corresponding use of the word *rug* by Drayton.\*

If such be the character of poetical language, it is clear, that to judge with critical accuracy of that of a distant age or even a foreign land, requires uncommon knowledge and discrimination as well as an accurate taste; while, unfortunately, profound scholarship and cultivated and elegant habits of mind have very rarely been united in the study of the ancient poets. The supposition of a peculiar felicity of expression in their writings is to be judged of, in most cases, rather by extrinsic probabilities, which do not favor it, than by any direct and clear evidence of it that can be produced. We are very liable in this particular to be biassed by prepossession and authority; our imaginations often deceive us; we create the beauty which we fancy that we find.

There is perhaps no poet, in whose productions the characteristics of which we have spoken as giving a superiority to the poetry of later times over that which has preceded, appear more strikingly than in those of Mrs. Hemans. When, after reading such works as she has written, we turn over the volumes of a collection of English poetry, like that of Chalmers, we cannot but perceive that the greater part of it appears more worthless and distasteful than before. Much is evidently the work of barren and unformed, vulgar and vicious minds, of individuals without any conception of poetry as the glowing expression of what is most noble in our nature, and often with no title to the name of poet, but from having put into metre thoughts too mean for prose. Such writings as those of Mrs. Hemans at once afford evidence of the advance of our

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\* See examples in the notes to Shakspeare.

race, and are among the most important means of its further purification and progress. The minds, which go forth from their privacy to act with strong moral power upon thousands and ten thousands of other minds, are the real agents in advancing the character of man, and improving his condition. They are instruments of the invisible operations of the spirit of God.\*

A. N.

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ART. VI. — *A Pilgrimage to the Holy Land; comprising Recollections, Sketches, and Reflections, made during a Tour in the East, in the Year 1832-1833.* By ALPHONSE DE LAMARTINE, Member of the French Academy. In two volumes. Philadelphia: Carey, Lea, & Blanchard. 1835. 12mo. pp. 312 and 332.

THE land which is spoken of by the prophet Ezekiel, as "the glory of all lands," still retains its preëminent character in the eyes of those who thoroughly consider its claims. It may not now flow so plentifully with milk and honey, as it then did, though there is no reason to suppose that its natural fertility is impaired; but while its climate probably, and its extraordinary geographical position certainly, remain as they were, spiritual associations of the sublimest character have been added to those which it possessed in the days of the Prophet, and a glory encircles it, higher than earthly, toward which the hearts of men are turned in homage, and so will be turned, till the end of the world. This supremacy is not affected by the character of its inhabitants, and cannot be overthrown by any future revolutions. The people of God have been driven from the land which he promised and gave them; but still it is the Holy Land. The people of other lands have become civilized and refined, while barbarians have been roaming over Palestine; but Palestine is still, and ever must be revered, as the country in which refinement and civilization had their most copious and effectual source. The wild Arab may lurk for

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\* In justice to another, the writer of this article ought perhaps to mention a mistake in the Essay prefixed to the edition of Mrs. Hemans's Works, published by Ash. An article in "The North American Review" is there attributed to him (p. vii.), of which he was not the author.

plunder among the ruined cities of Judea, and the Turk may rule on Mount Sion, and give the law in the city of the great king ; but they cannot rob Bethlehem of its cradle, or Calvary of its cross, or one hill, or stream, or wilderness, of its sacred story ; neither can they interfere with the authority of that divine law which goes forth from Israel, or touch with a finger that spiritual sceptre which is stretched out from the land of patriarchs, prophets, and Christ, over the most enlightened portions of the globe.

Most peculiarly is the land of Canaan the land of the soul ; the land which seems to be nearest heaven of any spot on earth, to those whose hopes are in heaven as the destination and rest of souls. How can it be otherwise, when it is recognised as the land in which the great dispensations of God were made known to men ; on which the son of God descended from heaven, and from which he ascended to his Father again ? But look at it with a view to its geographical position alone, and see what a conspicuous place it occupies on the map of the world. Washed by the ultimate waves of the Mediterranean, the very name of which sea denotes its central locality, Palestine looks down over the long extent of its surface, glancing at the whole southern coast of Europe on the right, and the whole northern coast of Africa on the left. Near, on the right hand, are the shores and islands of classical Greece. Near, on the left hand, are the plains and pyramids of Egypt, wrapped in the clouds of ancient mystery, and never shadowed by the rain-clouds of heaven. Above, on the north, lies the great Syrian domain. Behind, toward the east, are the countries which are watered by the Euphrates and Tigris. Below, to the south, is the expanse of the Red Sea, cleaving its way through Egypt and Arabia, up within sight almost of the walls of Jerusalem, as if to offer a passage down its length to the whole Oriental world. Look on a map of the world as known to the ancients, and you perceive that the Holy Land occupies nearly the mathematical centre of that world. Look on a map of the round world as known to us, and you perceive that the Holy Land stands at the very threshold, by the avenues of the Mediterranean and Red Seas, between the European and American continents and the rich empires of the east.

As Palestine lies between the thirty-first and thirty-fourth degrees of north latitude, its climate is favorable to many of the vegetable productions of both temperate and tropical

countries. The districts lying on each side of the river Jordan, which flows through nearly its whole length, joining the Lake of Gennesareth with the Dead Sea, are almost spontaneously fertile. The whole country might be made at any time as productive as it once was, under the hands of industrious cultivators ; and ancient history, profane as well as sacred, bears abundant witness to its former productiveness. The principal character, however, which seems stamped on the surface of this land, is that of solemnity, as if it were intended from the first to be a Holy Land. Mountains, which are God's altars, mountains, rocky, precipitous, and stern, rise up in all its extent. The majestic sweeps and summits of Lebanon guard its northern border ; Tabor and Hermon and Carmel, with other hills of holy name, stand on their everlasting foundations among the tribes of Israel ; and Jerusalem, built upon hills, is encompassed by them, as by a second and heaven-built wall. The beauty of the Lake of Galilee is also made solemn by the mountains which hang over it and shut it in ; the stream of Jordan flows through a succession of rich but silent plains, and deep, twilight wildernesses of forest, such as that in which John urged a nation to repent ; while the Dead Sea, in which the sacred stream is lost, tells by its name alone, the story of buried cities, for ever hidden in its awful beds, and by the stillness, the weight, and the bitterness of its waters, and the intense solitariness of its shores, of the abiding judgments of God.

But what a history has this land ! What an important portion of man's spiritual history is concentrated within its not extensive borders. Originally settled by the sons of Canaan, from whom it derives one of its appellations, — Canaan, the son of Ham, and the grandson of Noah, — it afterwards became the adopted country of Abraham, the father of the Jewish family, to which he emigrated from Chaldea, and in which he obtained possessions. It was the native country of Isaac, of Jacob, and of the sons of Jacob, the patriarchs of the twelve tribes. Here they had their dwellings, and altars, and pastures, and wells, and tombs. From this land, when a sore famine was in it, Jacob and his sons, with their families and their flocks and herds, went down into Egypt. Back again towards this land did their descendants return, under the conduct of Moses and Aaron, and a mightier Hand than theirs, — “Thou leddest thy people like a flock, by the hand of Moses and



Aaron," — journeying through the intervening wilderness, and sojourning in it for the period of forty years ; and finally, under the captainship of Joshua, did they enter this land, and establish their separate tribes in their ancient home.

Then came the times of the Judges ; and then the splendid reigns of the shepherd-king and monarch-minstrel David, and of his son Solomon, so wise in his youth, so foolish in his age. During these periods the divine institutions of Moses were in full operation ; the bounds of Israel's possessions were enlarged ; his commerce extended to remote India ; and his name was known and respected among the nations. The glorious temple was built at Jerusalem, whither all the tribes went up to worship Jehovah ; and those unequalled Psalms were sung there, which are now sung in so many languages and in so many lands.

Next we have the decline of morals and of power ; the revolt and separation of the ten tribes ; those mournful captivities ; the country ravaged ; Jerusalem overthrown and desolate ; the temple profaned, its walls shattered, its altar cold, its courts empty, its music silent. Yet through this period it is, that we hear those wonderful strains of prophecy, modulated according to the demands of the times, now persuading, encouraging, and blessing in tones of sweetest poetry ; now threatening and denouncing in heaven's voice of thunder ; now wailing and lamenting like a funeral dirge ; and ever and anon uttering intimations of a happy time to come, when Israel should be redeemed and comforted, and a Prince and Saviour should rise up, and establish a sacred kingdom of righteousness, glory, and peace.

The fortunes of the Jewish nation go on unfolding themselves in mingled colors of restless subjection and partial restoration, till they are overshadowed by the Roman sway in the time of the early Roman empire. And now it is, that her star of eternal dominion rises, not red and baleful, but serene and full of light ; not seen or acknowledged by herself, but enlightening and healing the world. Now it is, that Bethlehem acquires a lustre greater than even the birth of David could confer upon it, for now it becomes the birth-place of a Saviour, who is Christ the Lord. Now it is, that the secluded town of Nazareth, at the other extremity of the kingdom, out of which it was said that no good thing could come, shelters in one of its cottages, and educates amidst its surrounding

solitudes, the Son of Man and of God, and, at the expiration of thirty years, sends him forth, the Teacher and Redeemer of the human race. Now it is, that a King rides meekly into Jerusalem, who is greater than David or Solomon, and a High Priest is seen in the Temple, entering into the Holy of holies by his own blood, and obtaining not an annual, but eternal redemption.

The essential features of that land are unchanged, through which Jesus travelled on his divine mission, marking his way with miracles of power, of wisdom, and of love. How has he invested with more than double sanctity, every path and spot where patriarch and prophet had already travelled and rested. How full of thrilling interest is the country which everywhere presents us with names, in its towns, its streams, and its mountains, with which his name is connected. Are not the words of the Prophet now most perfectly accomplished, and is not the land of Canaan "the glory of all lands?" If we cannot journey over it in the body, we can make a pilgrimage to it in spirit; and indeed we must become acquainted with its localities, if we would gain an accurate knowledge of the journeys and works of our Lord.

The Holy Land lies spread before us. Jordan flows on as it did, and the tall reeds on its banks are shaken by the wind as they were, when John stood there, and baptized with water Him who was to baptize with the holy spirit and with fire. It flows out from the beautiful Lake or Sea, on the shores of which he passed so large a portion of his ministry, and performed so many of his wonderful works. Behold it, as it stretches far up into Galilee, and glitters in the sun. Just here, on its border, he selected his apostles. On its waves he has often been borne by night and by day. There, out in its midst, the angry storm heard his voice of power, and was hushed; and there he stretched forth his ready hand to uphold his sinking disciple. There are the silent hills where he was wont to pray alone. Among these villages did he pursue his way, clad in the folded robes of the East, accompanied by his disciples, often thronged by the people; now stopping to convey instruction in a parable, the outward materials of which he gathered easily from the objects before him; now yielding to the entreaty of a father, whom grief had made humble, and speaking the word which was to heal his child; at the gates of this town, restoring to a widow her only son from his

bier ; by the side of this ancient well, offering to a Samaritan woman the water of life. And now rise the towers and snowy temple of that city, within which he was so often heard, but in vain. O Jerusalem, fallen Jerusalem ! — the hills and the lake, and the river, are unchanged ; but how changed art thou, since the days of thy pride, and of his humiliation ! Thy temple, where is it, except in the mind's vision ? According to his sure word, it is utterly ruined ! We see the dome and minarets of a mosque on mount Moriah ! And yet thou canst not lose thy holiness, desolate city, for in spirit we behold within thy walls the anointed of God and rejected of men. Here, by his fearless rebukes, he sent dismay into the hearts of a perverse generation. Here is the site of that desecrated judgment-hall, in which he was condemned to a cruel death. Just without the walls to the east, and on the ascent of the Mount of Olives, is the garden where he passed the midwatch-es of the preceding night in agony ; and on the opposite side, to the west, is the rising ground, where, suspended between thieves, and surrounded by the thoughtless crowd, he suffered and died.

Land of Canaan ; land of the Saviour ; land of the old dispensation, and of the new ! it is for no light cause that men call thee Holy. However we may question the wisdom, we may not wonder at the zeal, of that strong movement, through which the chieftains and multitudes of Europe rushed to the shores of Palestine, and expended their treasure and their blood in the wars of the Crusades. They could not bear, that the tomb in which their Redeemer was laid with sorrow, and from which he arose in triumph, should be in the hands of infidels ; and therefore without regard to consequences, and without regard to the peaceful laws of that Redeemer himself, they established through violence and crime a nominal and temporary Christian dominion on Mount Sion. Terribly were they rebuked, as by the voice of the living Saviour. They took the sword, and they perished by the sword.

More pleasant for a Christian to contemplate, is the use which Christian poetry has made of the associations which spring up from the Land of Promise, and the dominion which Christian affections have asserted in it. We have only to remember that the land of Abraham, Isaac, and Jacob is also the land of Christ ; that the descendant of David reigns spiritually on his father's throne in Mount Sion ; that the places, which

were consecrated to the Jews by the remembrance of the saints and prophets of their dispensation, are reconsecrated to us by the steps of the Mediator of a new and better covenant ; and we shall understand and feel the beauty of that imagery which Christian poetry and devotion have borrowed from that land, and which is one of the links between the Old and the New. We shall regard it, not as affectation or cant, but as easy appropriateness, for a Christian poet to sing of the heavenly Canaan and the new Jerusalem, when he lifts up his heart from the present world to the country of the saints and the city of God. We are the adopted people of God, brought into his family by his Son, and we are journeying through a wilderness compared with that land of promise and repose. The same God who preceded the Israelites by cloud and by pillared fire, conducts us through its perils, provides us food, shows us his wonders, and gives us his law. For us, there is at last a river to pass,—the Jordan of death. Safely shall they be conducted through it, who trust in Him, and with joy and singing shall they be brought into the inheritance of his children, the land of heavenly abundance and everlasting rest.

These are some of the associations, among a multitude, which have induced Christians to visit Palestine, and journey in it, notwithstanding the difficulties which present themselves to the traveller. Such associations led our author, a celebrated French poet, to wander in this land of the Bible, and pour forth the strains of his own poetry in the account of his Pilgrimage which now lies before us. The book is a very remarkable one, both for its excellences and its faults. The subject was inspiring, and the writer is one who receives and can communicate inspiration. His book, therefore, is, we think, the most poetical journal we have ever seen, not excepting Chateaubriand's. It is not so much a journal as a poem. His descriptions are eminently graphic, and his reflections, which are full of enthusiasm, of pathos, and of devotion, give to each scene a soul. Next to treading the sacred soil ourselves, is the pleasure of reading, and reading again, and afterwards meditating upon these descriptions of it by Lamartine. But then we must say, that in the course of these volumes we meet with specimens of what we hope we are not unjust in calling a French love of display, and disposition to exaggerate. The author says many things which are truly elevating



ing and affecting ; but he also says many things which, though meant to be elevating and affecting, are only turgid, strained, and offensive. There is also too much of episode in his book. It is a long time before he gets to the Holy Land, and then after he leaves it, his road and his journal are rather devious and tedious. He talks about himself till he ceases to be interesting, and grows profoundly egotistic. And then he gives us long translations of Arabic poetry, which would have appeared well enough in some other place, but here, only leave the impression that they unnecessarily swell his volumes ; and an unpleasant suspicion of book-making is thus imparted. But, notwithstanding all this, his pictures are so vividly and religiously colored, and his personal narrative, especially those parts which relate to his griefs, and the loss of an only daughter, are so touching, that we pardon his faults, and regard his whole work as a most valuable gift.

We will now make a few extracts from the "Pilgrimage," that those who have not read it, may form an idea of the author's manner. The following description of Tyre is, perhaps, liable to the charge of exaggeration ; but if so, the exaggeration is evidently produced by true and intense feeling.

"We departed from Kantara before day-break, and ascended several barren and rocky hills, stretching like promontories into the sea. From the summit of the last and most elevated of these ascents, Tyre is beheld, appearing at the extremity of a vast and barren elevation. Between the sea and the last heights of Lebanon, which here rapidly diminish, extends a naked, barren plain of about twenty miles in length, and four or five in breadth, of a yellow tint, covered only with thorny shrubs, browsed by the camels of the caravan, on their passage. Tyre is built on a peninsula stretching into the sea, and connected with the continent by a narrow neck of land covered with a golden sand, wafted by the wind from Egypt.

"This city, at present called Sour by the Arabs, is situated at the further extremity of the abovementioned peninsula, and seems to rise out of the waves. At a distance, you would still imagine it to be a new, beautiful, white, and animated city ; but it is nothing more than a fine shadow, which vanishes on approaching it. A few hundreds of falling houses, in which the Arabs fold large flocks of sheep and black goats with long hanging ears, which defiled before us in the plain, are all that remains of Tyre ! She has no longer a port on the sea, no longer roads upon land : the prophecies respecting her have been long since accomplished.

"We travelled on in silence, occupied by the thoughts of this

desolation, and of the dust of empire which we trod under our feet. Passing along a path, between the ruins and the gray and naked hills of Lebanon, which here descend to the plain, we arrived at the city, now flanked by a sand-bank, which seems its only existing rampart, but which will doubtless, ere long, bury the town under its mass. I thought of the prophecies, and endeavoured to bring to my recollection some of those eloquent warnings with which the divine spirit inspired Ezekiel. I could not recall the words, but I discovered the meaning in the deplorable reality before my eyes. A few lines which I had traced at random on my departure for the East came fresh into my mind.

I have not heard, beneath the cedars old,  
Resounding cries from busy nations rolled :  
Nor seen, where Lebanon's black heights aspire,  
God's missioned eagles dart from thence on Tyre.

"I had now before me the 'black' Lebanon; but, I said to myself, my imagination has deceived me: I see neither the eagles nor the vultures, which, according to the prophecies, were to descend unceasingly from the mountains, to despoil even the remains of the city, accursed of God, and the enemy of his people.

"At the moment I made these reflections, something huge, grotesque, and motionless, appeared at our left on the summit of a pointed rock, which advanced into the plain not far distant, close to the route of the caravans. It looked to me like five statues of black stone, placed on the rock as on a pedestal; but from certain motions almost imperceptible of these colossal figures, we fancied, on approaching nearer, that they were five Bedouin Arabs, clothed in their sacks of black goat's hair, who were looking at us as we passed.

"When, however, we came at the distance of fifty paces from the rock, we saw one of the five figures display a pair of immense wings, which it flapped with a noise resembling that of a sail shaking in the breeze, and it now became clear that the figures were those of five eagles, of the largest kind I had ever seen in the Alps, or in the menageries of our cities. They did not take flight, but remained unmoved at our approach. Seated like kings of the desert, they seemed to regard Tyre as their proper prey, whereunto they were going to return. They appeared conscious of possessing it by divine right; as if they were willing instruments of a prophetic vengeance, which they were determined to execute upon man and in spite of man.

"I could not cease from contemplating this prophecy in action, — this wonderful fulfilment of the divine menaces, of which chance had rendered us witnesses. Never had any thing more supernatural struck my eyes, or riveted my mind; and it required an effort

of reason not to see, behind these five gigantic eagles, the great and terrible figure of the poet of vengeance, — of Ezekiel, — rising above them, and pointing out to them, with eye and hand, the city which God had given them as a prey, — while the wind of divine wrath agitated the flowing, snowy beard of the prophet, and the fire of celestial indignation sparkled in his eyes.

"We halted at the distance of forty paces; the eagles merely turned their heads, as if disdainfully regardless of us. Two individuals belonging to the caravan galloped to the foot of the rock, armed with their guns. The eagles paid no attention to this; the guns were loaded with ball, and several shots were fired, which made them fly heavily away for a moment, but they voluntarily returned to the fire, and hovered long over our heads, without being struck by either of the balls, — as if they meant to say, — 'Your efforts against us are powerless; we are the eagles of God.'

"I now found that my poetical imagination had exhibited to me the eagles of Tyre less faithfully, less impressively, less supernaturally than the fact warranted; and that there is ever in the most obscure rays of the *mens divinior* of poets something of that divining and prophetic instinct which utters the truth without knowing it." — Vol. i. pp. 172–174.

Here is a scene of a different character, — a sight of Mount Tabor, a glimpse of the Lake of Galilee, and a view of the river Jordan.

"We departed at four o'clock in the morning for Mount Tabor, the spot assigned to the Transfiguration, a thing improbable, because at that period the summit of Mount Tabor was covered with a Roman citadel. The isolated position, and the elevation of this charming mountain, which rises like a bower of verdure from the plain of Esdraelon, caused it to be selected in the time of St. Jerome, as the site of this sacred scene. A chapel has been erected on the summit, where pilgrims go to hear mass; no priests reside there: — they go from Nazareth.

"We arrived at the foot of Mount Tabor: it is a superb cone, perfectly regular, and covered everywhere with vegetation and the green oak. The guide had misled us. I sat down alone at the foot of a beautiful oak, near the spot chosen by Raphael for his picture of the disciples, dazzled by a brightness from Heaven, and I waited until the Father celebrated mass. It was announced from above, by the firing of a pistol, in order that we might kneel on the natural steps of this gigantic altar, before Him who raised the altar, and extended the starry canopy which covers it.

"At noon we started for Jordan, and the Sea of Galilee, and crossed by one o'clock at the low, and tolerably shaded hills from which Mount Tabor rises. We entered on a large plain, twenty



miles long, and as many wide, with a ruined khan in the midst, of the architecture of the middle ages. We then passed several villages of poor Arabs, who cultivated the plain. Each village has a well, situated at a little distance, near which are planted a few fig and pomegranate trees, the only trace of comfort to be seen. The houses can alone be distinguished when we are very near them ; they are, in fact, from six to eight feet high, — a species of cubes of mud, with cut straw to form the roof, — which roof serves as a sort of court-yard, where all their furniture is displayed, consisting of a mat and a blanket : the children and the women remain there always. The women are not veiled ; they paint their lips and eye-brows blue, with a slight tatooing round the lips on the cheeks. They are clad in blue vests, tied above the hips with a white sash : they all bear the appearance of poverty and suffering. The men are covered with a cloak without seams, of a heavy stuff, striped irregularly with black and white ; the legs, arms, and chest are naked.

“After having crossed, in the space of six hours, this yellow, rocky, yet fertile plain, we perceived the land slope suddenly before us, and discovered the immense valley of Jordan, and the first azure reflections of the beautiful lake of Gennasareth (or Sea of Galilee, as it was called by the ancients, and in the Gospel). It soon opened entirely before us, surrounded on every side, save the south, with high gray or black mountains. At its southern extremity, and immediately beneath our feet, it narrowed, leaving a passage for that river of the prophets and the Gospel, — the Jordan !

“The Jordan issues in a winding form, and enters the low and marshy plain of Esdraelon, at about fifty paces from the lake. In passing it bubbled a little, thus greeting us with its first murmur, under the ruined arches of a bridge of Roman architecture. It was there, whither we directed our steps down a steep and stony descent, and where we wished to salute the waters consecrated by the recollections of two religions ; in a few minutes we were on the banks, and having dismounted, bathed our heads, our hands, and feet in the soft waters, which are blue and warm like the waters of the Rhine when they issue from the lake of Geneva. The Jordan at this spot, which is probably about the middle of its course, would not be called a great river, in a country of larger dimensions ; but it is much greater than the Eurotas, and all the rivers whose fabulous historical names are imprinted early in our memory, and convey with them the idea of greatness, rapidity, and abundance, which the aspect of the reality destroys. The Jordan, even here, is more than a torrent ; although, at the end of a dry autumn, it rolls gently in its bed, about one hundred feet wide, presenting a sheet of water, from two to three feet deep, clear, lim-



pid, and transparent (so that pebbles may be counted at the bottom), and of that beautiful color which enables water to reflect the deep-blue firmament of Asia, — nay, more blue itself, — even than the sky, which, in reflecting, it enriches.

“At from twenty to thirty paces from the river, the shore, which is now dry, is covered with rolling stones, reeds, and a few tufts of rose-laurel, which are still in flower. This shore is five or six feet below the level of the plain, and manifests what the size of the river must be when at its height; it will then, I conceive, be about ten feet deep, and from sixty to one hundred and twenty feet wide. It is narrower, both higher up and lower down the plain; but then it is more confined and consequently deeper. The spot where we contemplated it is one of the four fords which the river furnishes in its course. I drank, in the hollow of my hand, of the waters of Jordan, — of that water of which so many divine poets had drank before me, — of that water which had flowed on the innocent head of the voluntary victim! I found it perfectly soft, of an agreeable flavor, and great limpidity. The habit which one contracts in the East, of drinking water only, and drinking it often, renders the palate an excellent judge of a new water. The water of Jordan only wants one quality, — coolness. Though I had been heated by a march of eleven hours in the sun on a sultry day, my hands, lips, and forehead felt the sensation of warmth in touching the water of the river.

“Like all travellers who come, after braving so many fatigues and dangers, from great distances to visit, in its deserted state, this once royal river, I filled several bottles with its waters to take to my friends, who were less fortunate than myself; and I filled the holsters of my pistols with pebbles, which I gathered on its shores. Why could I not also carry with me the holy and prophetic inspiration with which it slaked the thirst of the bards of its sacred banks, — and, above all, a little of that purity which it contracted, no doubt, in bathing the purest and the most holy of the children of men!” — pp. 187 – 189.

The whole description of Jerusalem and its environs is very striking, but we can only take from it the following fragment, relating to the Garden of Gethsemane.

“On rising, I observed behind me about an acre of land, touching on one side the elevated bank of the torrent of Cedron, and on the other, rising gently to the base of the Mount of Olives. A low wall of stones, without cement, surrounds this field, and eight olive-trees, standing at about twenty or thirty paces' distance from each other, nearly cover it with their shade. These olive-trees are amongst the largest of their species I have ever seen: tradition makes their age mount to the era of the incarnate God, who

is said to have chosen them to conceal His divine agonies. Their appearance might, if necessary, confirm the tradition which venerates them: their immense roots, as the growth of ages, have lifted up the earth and stones which covered them, and rising many feet above the surface of the soil, offer to the pilgrim natural benches, upon which he may kneel, or sit down to collect the holy thoughts which descend from their silent heads. A trunk, knotted, channelled, hollowed, as with the deep wrinkles of age, rises like a large pillar over these groups of roots: and, as if overwhelmed and bowed down by the weight of its days, it inclines to the right or left, leaving in a pendant position its large interlaced, but once horizontal branches, which the axe has a hundred times shortened to restore their youth. These old and weighty branches bending over the trunk bear other young ones, which rose a little towards the sky, and had produced a few shoots, one or two years old, crowned by bunches of leaves, and darkened by little blue olives, which fall like celestial relics at the feet of the Christian traveller. I separated from the caravan which had tarried round the tomb of the Virgin, and seated myself for a moment on the roots of the most solitary and oldest of these olive-trees; its foliage hid the walls of Jerusalem from me; and its large trunk screened me from the observation of some shepherds, who were tending black sheep on the brow of the Mount of Olives.

"I had nothing within sight but the deep and rugged ravine of Cedron, and the tops of other olive-trees, which, from this spot, cover the extent of the Valley of Jehoshaphat. No noise arose from the dry bed of the torrent; no leaf trembled on the tree; I closed my eyes for a moment, and reverted in thought to that night, the eve of the redemption of the human race, when the Divine Messenger drank to the dregs the chalice of agony, before meeting his death at the hands of man as the reward of his celestial message. I inquired of my heart what part I had in the salvation He came to purchase for the world at so heavy a price; I represented to myself the extremity of anguish which must have rent the bosom of the Son of Man when he contemplated at a single glance all the misery, the darkness, the bitterness, the vanity, the iniquities of the lot of man; when it was His will, alone to lift the burden of the crimes and misfortunes under which human nature, bowed down and groaning, passes through this valley of tears; when He perceived that even a new consolation, and truth itself, could not be brought to man but at the price of His life: when drawing back in terror before the shadow of death, which He already felt upon him, He said to his Father, 'Let this cup pass from me!'—and I, feeble, ignorant, miserable man, I also may cry at the foot of the same tree, 'Lord! may my cup of bitterness pass from me, may it be poured by Thee into the chalice

already drunk for us! He had strength to drink it to the dregs; He knew Thee; He had seen Thee: He knew wherefore he was about to drink it; He knew the immortal life which awaited him beyond his tomb of three days;— but I, Lord, what do I know, except the sufferings which rend my heart, and the hopes which they have taught me?" — pp. 250, 251.

We need no painter now to draw for us those Olives, under which the Son of Man spent a midnight of agony. We see them; we even hear them. They are not so much trees as beings. They are aged witnesses of that most solemn scene; and we too could kneel under them, and humble ourselves, and weep. We need give no further evidences of our author's power; and after such a passage as this which we have just quoted, we do not feel disposed to draw from his volumes any evidences of his weakness.

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ART. VII. — *Yarrow Revisited, and other Poems.* By WILLIAM WORDSWORTH. Boston: James Munroe & Co. 1835. 16mo. pp. 244.

WHEN this volume was announced, the great and increasing number of Mr. Wordsworth's admirers awaited its appearance with eagerness. Public opinion, though still divided as to the precise rank of his poetical genius, had done high honor to his name. Those who had at first ridiculed his pretensions, were compelled at last to allow him a place among the great poets who have illustrated the age; while his most earnest admirers admitted that his theory of poetry, and his excessive straining after simplicity, had marred the effect of some of his grandest strains by mere puerilities. It was supposed, on all hands, that increasing age, greater experience, and the storm of criticism, good, bad, and indifferent, with which he had so long been assailed, would have tempered down the passion which his really great mind had conceived for a theory. It was therefore supposed that this volume, the offspring of his green old age, would be freer from his peculiar faults, and fuller of his peculiar beauties, than any preceding volume of his poems.

But the readers of Mr. Wordsworth are somewhat divided in their opinions of its merits. The London Quarterly Review uses language of extravagant eulogy, which will raise expectations that must be disappointed.

We think this volume must give pleasure to all readers of taste and sensibility, though by no means the same kind or degree of pleasure which they feel in reading passages of the *Excursion*. It contains poems on a great variety of subjects: but there are not many among them, which are calculated to excite a lively interest, except perhaps in minds of a very reflective cast. The spirit which breathes through every page, is delicate and pure. A kindly sympathy with every feeling of the human heart, embracing the affections of the lowest of mankind, a calm, ever-present love of Nature, and a placid vein of meditation, are its leading characteristics. Many of the descriptions have a minute fidelity to nature adorned by the beauty of choice language and harmonious numbers, and several of the narrative pieces are marked by great simplicity and elegance. Many of the sonnets are written in a style of severe beauty, that modern literature has never surpassed. But there are a few passages which carry simplicity into weakness; and others so strictly personal, that they are justly liable to the charge of egotism. A large part indeed, of the volume, is made up of records of feeling, almost too private for publication. Personal details, which most men keep to themselves, Mr. Wordsworth has a singular fancy for embodying in his poems. But besides these, any scene that happens to strike his imagination; any incident that touches the chord of feeling; any association that calls up some old local superstition, or some historical event, afford him hints for ballads, tales, or sonnets.

"Yarrow Revisited," from which the volume takes its title, is a memorial of a visit to that stream in company with Sir Walter Scott, when that celebrated man was about to depart for Italy. The subject suits well the genius of Mr. Wordsworth, and the language of the piece is pure and flowing. The structure of the verse does not correspond to the grave style of thought. It is altogether too light and dancing. The first four lines are an example of Mr. Wordsworth's objectionable peculiarities.

"The gallant youth, who may have gained  
Or seeks a 'Winsome Marrow,'  
Was but an infant in the lap  
When first I looked on Yarrow."



The images presented here are, in themselves, pretty and simple; but, at the beginning of this poem, they have the air of a far-fetched conceit and are wholly out of place. The following stanzas are pleasing and elegant.

“ For busy thoughts the stream flowed on  
In foamy agitation ;  
And slept in many a crystal pool  
For quiet contemplation :  
No public and no private care  
The freeborn mind entralling,  
We made a day of happy hours,  
Our happy days recalling.

“ Brisk youth appeared, the morn of youth,  
With freaks and graceful folly, —  
Life's temperate noon, her sober eve,  
Her night not melancholy,  
Past, present, future, all appeared  
In harmony united,  
Like guests that meet, and some from far,  
By cordial love invited.

“ And if as Yarrow, through the woods  
And down the meadow ranging,  
Did meet us with unaltered face,  
Though we were changed and changing ;  
If *then*, some natural shadows spread  
Our inward prospect over,  
The soul's deep valley was not slow  
Its brightness to recover.” — p. 18.

Two or three of the rhymes, in this poem, are defective; for instance, on page 18, *honor* is made to rhyme with *upon her*; and, on page 20, we have the ludicrous jingle of *sunshine* with *moonshine*.

The following Sonnet, “ On the Departure of Sir Walter Scott from Abbotsford, for Naples,” is as finished and exquisite as the ode of Horace to the ship which was to carry Virgil from Italy.

“ A trouble, not of clouds, or weeping rain,  
Nor of the setting sun's pathetic light  
Engendered, hangs o'er Eildon's triple height :  
Spirits of power, assembled there, complain,  
For kindred power departing from their sight ;

While Tweed, best pleased in chanting a blithe strain,  
 Saddens his voice again, and yet again.  
 Lift up your hearts, ye mourners! for the might  
 Of the whole world's good wishes with him goes;  
 Blessings and prayers in nobler retinue  
 Than sceptered king or laurelled conqueror knows,  
 Follow this wondrous potentate. Be true,  
 Ye winds of ocean, and the midland sea,  
 Wafting your charge to soft Parthenope!" — p. 21.

This part of the volume contains twenty-two Sonnets, with the "Apology," and the little poem on "The Highland Broach," all of which are commemorative of incidents, or descriptive of places, to which the poet's attention was drawn during his tour in Scotland, in 1831. Most of them are very pleasing; but they run into that minuteness of detail, and that labored delineation of the smallest traits in the scenes described, for which Wordsworth is remarkable beyond all the other poets of the age. Shades of feeling, as transient as the passing cloud of a summer day, are touched with the most careful hand. Thoughts, associations, impressions, simple as those of childhood, are wrought into the substance of these little pieces.

"The Egyptian Maid" is a tale of romance and magic. The narrative is skilfully constructed and the verse harmonious; but there are passages, of which the connexion and bearing are not very intelligible.

The "Ode composed on May Morning," and that "To May," for richness of language, harmony of verse, and beauty of imagery, are among the best in the volume.

"The Armenian Lady's Love" is a romantic story of the olden time. The subject of it is the love of a Sultan's daughter for a Christian captive, and the heroical manner in which she risked every thing to set him free. Though she learns from the lips of the Christian, that he is already wedded to one, who in his absence "counts widowed hours," she persists in her generous purpose of liberating him, and they escape together. After many adventures, full of peril, they arrive at Venice, the Christian's home, and the Armenian is welcomed with the honors due to the captive's noble deliverer. She renounces the Moslem faith, becomes a Christian, and passes a happy life, with those whom she has so greatly blessed. This little poem is free from all of Mr. Wordsworth's faults. The style

is simple, the sentiments are natural, and all the associations it awakens are poetical. The character of the Armenian Lady, in particular, though slightly sketched, is full of beauty.

"The Poet and the caged Turtledove," on page 90, is so simple as to be silly. The feelings expressed in it are childish, but, according to Mr. Wordsworth's theory and practice, they are not the less fitted for poetry on that account.

"The Russian Fugitive," is the longest poem in the volume. In general, the story is told with elegance and dignity, but there is an occasional line, marked and marred by the Wordsworthian simplicity. For example, in Part II., describing the hiding-place of Ina, the poet says

"Advancing, you might guess an hour,  
The front with such nice care  
Is masked, 'if house it be or bower,' " &c. &c.

In the following stanza, an idea is introduced, that savours strongly of *conceit*.

"The prayer is heard, the Saints have seen,  
Diffused through form and face,  
Resolves devotedly serene,  
That monumental grace  
Of faith which doth all passions tame  
That reason *should* control,  
And shows in the untrembling frame  
A statue of the soul."

Perhaps the best part of the volume is the series beginning on page 116, called "Evening Voluntaries." The train of reflections, which naturally spring up during that sober hour, harmonizes well with the character of Mr. Wordsworth's contemplative mind. With his deep sensibility to all the influences of nature, it would be impossible for him not to be poetical amidst the solemn shades, and the mysterious repose, and the softening indistinctness thrown over all things, at early evening. Accordingly his meditations fall naturally into the gravest English measure, and move in a majestic and stately march, singularly appropriate to the topics successively touched upon. The rest into which all animated nature sinks, the soothing sounds that murmur awhile and then die away, the changing hues of the outward world, and the moral associations, which they are so powerful in calling up, are described

in a succession of rich and sonorous verses, connected by exquisitely natural transitions, which it would not be easy to equal from any other poet of the day. In the juvenile poems of Coleridge, there are a few pieces that resemble them ; but Coleridge was too fond of harsh inversions, and out-of-the-way expressions, to make those pieces universally pleasing. These, on the contrary, are touched with the finest taste and the mellowest imagination ; they resemble in effect, the blended colours with which the western sky is tinted after a summer sunset.

The opening of the first is strikingly beautiful.

“ Calm is the fragrant air, and loth to lose  
Day's grateful warmth, though moist with falling dews ;  
Look for the stars, you 'll say that there are none ;  
Look up a second time, and one by one  
You mark them twinkling out with silvery light  
And wonder how they could elude the sight,” &c.

In the following passage, the description in the first part, with the moral application at the conclusion, is one of the poet's happiest “ strokes of art.”

“ Soft as a cloud is yon blue ridge, — the mere  
Seems firm as solid crystal, breathless, clear,  
And motionless : and, to the gazer's eye,  
Deeper than ocean, in the immensity  
Of its vague mountains and unreal sky !  
But, from the process in that still retreat,  
Turn to minuter changes at our feet ;  
Observe how dewy twilight has withdrawn  
The crowd of daisies from the shaven lawn,  
And has restored to view its tender green,  
That, while the sun rode high, was lost beneath their  
dazzling sheen.

— An emblem this of what the sober hour  
Can do for minds disposed to feel its power !  
Thus oft, when we in vain have wished away  
The petty pleasures of the garish day,  
Meek eve shuts up the whole usurping host  
(Unbashful dwarfs each glittering at his post),  
And leaves the disencumbered spirit free  
To reassume a staid simplicity.

'T is well, — but what are helps of time and place,  
When wisdom stands in need of nature's grace ;  
Why do good thoughts, invoked or not, descend,  
Like angels from their bowers, our virtues to befriend,



If yet to-morrow, unbelied, may say,  
 'I come to open out, for fresh display,  
 The elastic vanities of yesterday?' — pp. 119, 120.

In the seventh of this series ("By the Sea-Side"), there are passages of remarkable beauty. The description is worked up with minuteness and delicacy, and fills the mind with a sense of the finest harmony. The following lines, towards the end of the poem, are equal in the correspondence of sound to sense, and in general expressive power, to the best descriptive passages of the ancients. We should be glad to quote the piece entire, but must be content with a few lines.

"Yet oh! how gladly would the air be stirred  
 By some acknowledgment of thanks and praise,  
 Soft in its temper as those vesper lays  
*Sung to the Virgin while accordant oars*  
*Urge the slow bark along Calabrian shores;*  
*A sea-born service, through the mountains felt,*  
*Till into one loved vision all things melt."*

But the same praise cannot be extended to all the poems of this series, — the following for instance.

"The sun has long been set,  
 The stars are out by twos and threes,  
 The little birds are piping yet  
 Among the bushes and trees;  
 There's a-cuckoo, and one or two thrushes,  
 And a far-off wind that rushes,  
 And a sound of water that gushes  
 And the cuckoo's sovereign cry  
 Fills all the hollow of the sky.  
 Who would 'go parading'  
 In London, 'and masquerading,'  
 On such a night of June  
 With that beautiful soft half-moon,  
 And all these innocent blisses,  
 On such a night as this is?"

"The Laborer's Noon-day Hymn" is composed in a fine strain of pious thankfulness. The "Wren's Nest" is pleasing and simple, but has no striking merit. The next series is a succession of Sonnets, composed or suggested during a tour in Scotland, in 1833. They do not differ, in their general character, from those we have already spoken of. They contain many fine descriptive passages, interwoven with delicate moral

reflections, but are not of a kind to excite a strong interest, except so far as they may be viewed in the light of personal notices of their author.

This volume shows, that Mr. Wordsworth is not only a true lover of Nature, but a thorough student of Nature's language. It must be confessed, however, that there is too much seeking after poetical effect, and that this banishes the idea of immediate, uncontrollable inspiration, which the great poets of the world have so strongly impressed on the minds of men, as to affect the common forms of speech. Perhaps the old inspiration is gone. In ancient times, the poet looked freely and joyously on the world around him, and poured out his song as naturally as the birds of the grove. But, in the high civilization of this age, the poet's childhood and youth are cooped up within the walls of the school-house and college; and he is forced to con and construe other men's thoughts at second hand from Nature. He becomes a reasoner and a critic. His head is filled with wise saws and modern instances. He can make nonsense verses in English, and perhaps in Latin, to perfection. He can apply the nicest rules of rhetoric to composition, and scan with precision the most complicated metres. But there is great danger lest his love of Nature be supplanted by the strong interest of passion and romance. He becomes a cultivated man; but the freshness and enthusiasm of the child of Nature are gone. Reasoning and eloquence delight him; but the breath of heaven, the bright flowers and the green fields, less readily find an avenue to touch his heart. In literature, propriety of speech is more likely to move him than truth of sentiment. A false application of a word or phrase will disturb him more than a false description or a tame thought. But Mr. Wordsworth has striven to undo all the ties that artificial life has bound around him. He has attempted to go back to the simplicity of primitive man. He tries to look on nature as if she had never been looked on before, and to express the elemental feelings of the heart, as if they had never been expressed before. All his errors and weaknesses grow out of the excess to which he carries this principle; and the volume before us is not free from these unfortunate peculiarities. But if it shows too much egotism in the allusions to his character as a poet, and to his "Rydalian laurels," it must be confessed the vanity is almost justified by the worship of an increasing school of devoted disciples, and the growing disposition

of the world at large to do him homage. We cannot, however, entirely rid ourselves of an unpleasant impression, that he is often poetical because he feels it his duty to be poetical,—that he sets out, *with malice prepense*, to be poetically affected by the contemplation of a scene in nature, and that he is deliberately inspired with it, because he has a sort of professional character to support. Now this perpetual consciousness of being a poet, and having certain poetical duties to perform at all times, cannot be very graciously regarded by readers beyond the circle of the initiated. But, with all these deductions, the poems of Mr. Wordsworth will always be ranked among the most remarkable monuments of reflective genius, that our age has produced.

C. C. F.

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ART. VIII. — *A Sermon preached in King's Chapel, November, 22, 1835, the Sunday after the Funeral of the REV. JAMES FREEMAN, D. D.* By F. W. P. GREENWOOD, surviving Minister of King's Chapel. Boston: Russell, Shattuck, & Williams. 1835. 8vo. pp. 26.

THE death of Dr. Freeman, in a venerable old age, has already called forth the tributes, which his good name, his distinguished moral worth, and the services of a faithful ministry seemed to demand. Nor were these the expressions only of the personal attachment which his character could not fail to conciliate, but they were due to the place which he occupied in the public regards. As, however, it is full ten years since his voice has been heard in our pulpits, or his benignant countenance been seen in any of our assemblies, it is probable that not a few among the younger portions of our readers, who perhaps have heard of him chiefly as a retired minister, may be surprised at the encomiums, which even the most cautious and discriminating friendship may be eager to bestow. For, so brief is the active life of man, even of him to whom is permitted the longest term; so rapidly do the fathers pass away, and the children rise into their places; so much, also, does public fame,—that most fleeting of earthly things,—depend on being actually within the view of men, that a retirement of but a short duration shall be enough to withdraw an individual

from notice, and to make the younger generation strangers, except perchance by his name, to the man whom their fathers rejoiced to honor.

Nor can we but regard it as among the trials incident to old age, from which the most virtuous and honored are not exempted, that in surviving their early contemporaries, they must bequeath their fame to the keeping of a generation, who have not known them, or have known them chiefly in the evening of their days, and with their growing infirmities. The sweet promise of their youth, fulfilled in their vigorous manhood; the memory of their active and honorable career; of the wisdom and eloquence with which they instructed and did persuade; of the generous and enlightened charity, by which they adorned their faith; and even of those more signal services, which gave them glory in the sight of their coevals, are, if not forgotten, yet inadequately estimated by another generation. They are gone, who could tell, because they had witnessed, and themselves contributed, to their meridian fame; and who could be indulgent to the infirmities that *are*, because they remember what has been.

These remarks, illustrating the transitoriness of human fame, and the tendency of the present to obliterate, at least, to obscure the past, are only in a limited extent applicable to the subject of this notice; whose felicity it was, to have been gathering around him all his days a "troop" of younger friends, who, as they were the chosen solace of his old age, are, now that he is gone, the guardians of his fame. The number is not small of those among us, who, — either from the endearments of kindred, respect for an affectionate Pastor, or gratitude to one, who, without any obligation from such relations, was still their paternal counsellor and friend, — love to recall, as among the encouragements of their youth, the gentleness of his manners, the unaffected kindness of his temper, the little gifts or tokens of his regard, — all made precious by his unquestioned goodness and irreproachable life. The practical wisdom, moreover, which distinguished Dr. Freeman, and made him *act* upon what men in general only *see*, taught him that it was well to unite himself betimes with the young as well as with the old. He was mindful of the ravages, that time must inevitably make upon even the widest circles of society. He early suffered them in his own; and, as the friends of his youth, or the earlier companions of his ministry fell around him, the



natural benevolence, perhaps we should rather say the real wants of his heart, uniting with a sincere interest in the characters and prospects of young men, led him easily to accept in the places of the old those who succeeded them. Thus he practised upon the counsel we remember to have once heard from another, not less venerable for the virtues of his old age: "Keep your friendships in repair," — for, sooner than we can imagine, more will be they of our early companions who are in their graves, than they that remain with the living.

Dr. Freeman, as few, we may presume, of our readers need to be informed, was the Minister for more than fifty years of King's Chapel in this city. He was born in Charlestown, April 22d, 1759; received his preparatory education in the Latin Grammar School in Boston, under the celebrated Master Lovell, the Dr. Busby of New England schoolmasters; was graduated at Harvard College in 1777, in the class of which Rufus King, Judge Dawes, and the late Dr. Porter of Roxbury were members; pursued his theological studies for the most part at Cambridge; and having officiated in various pulpits, both Congregational and Episcopalian, was solemnly inducted, agreeably to a plan of ordination previously adopted, as the "Rector, Minister, and Pastor" of King's Chapel, Nov. 18th, 1787; having previously, as will soon more particularly be noticed, officiated in these relations from April, 1783. He sustained the various duties of his ministry without assistance until January 1st, 1809, when the Rev. Samuel Cary was at his request associated with him as colleague; after whose death at Royston, England, in 1815, at the early age of thirty, Dr. Freeman again served alone until August, 1824, when the Rev. Francis W. P. Greenwood, formerly of the New South Church in Boston, was inducted as the second colleague he had received, and is now the surviving Pastor.\*

In the summer of 1826, the increasing infirmities of Dr. Freeman demanded his retirement into the country. This was at a pleasant family residence in Newton, where, without once visiting Boston again, but constantly visited by his grateful parishioners and friends, young as well as old, amidst occasionally severe sufferings from disease, but in great tranquillity and serene Christian hopes, he continued more than nine

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\* See, for a fuller account, the interesting "History of King's Chapel," by the Rev. F. W. P. Greenwood. p. 145.

years ; and at length expired November 14th, 1835, being in the seventy-seventh year of his age, and, including his whole term of service before as well as after his ordination, in the fifty-fourth of his ministry. We shall perhaps have presented all that is essential in the order of dates or the prominent passages of his literary life, when we add, that Dr. Freeman was among the founders of the Massachusetts Historical Society, to whose volumes he contributed some of their most valuable communications ; that he was a member of the American Academy of Arts and Sciences ; that, in 1811, he received from Harvard University the honorary degree of Doctor in Divinity ; and, that besides several funeral discourses upon the deaths of parishioners or friends,\* he published in 1812, a volume of "Sermons on Particular Occasions," which having passed through a third edition, was followed in 1829 by another, printed as a gift to his flock, but not published, significantly entitled "Eighteen Sermons and a Charge." This latter volume, like the first edition of the former, was without the author's name ; an omission unusual certainly with a writer who, like Dr. Freeman, could not be unconscious of the well-earned reputation he enjoyed, and which, with other traits we might adduce of a kindred sort, may be counted by his friends rather among the innocent peculiarities of his taste and feelings, than as any clear attestations of personal humility, or dread of the censures of criticism. For ourselves we must think, that the truest humility rather avoids in such matters what is peculiar ; and commits itself with a generous confidence to the course of things, and to the candid judgment of the community.

The ministry of Dr. Freeman, maintained through so remarkable a term of years, and commencing under circumstances altogether unprecedented, connect his name in an uncommon degree with the interests of his church, and with the progress of the religious opinions, of which he was there so distinguished an advocate. The history of King's Chapel embraces in truth the whole history of Episcopalianism in this city, from the time

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\* We refer to discourses on the deaths of his friend Dr. John Eliot, preached at the New North Church, and printed without a name ; of his colleague, the Rev. Samuel Cary ; and of his parishioners, Mrs. Susan Bulfinch, relict of Dr. Thomas Bulfinch, and Joseph Coolidge, Esq.

of its introduction in 1686, under the auspices of Edward Randolph, Esq., its early and "incessant" advocate, and of the Rev. Robert Ratcliffe, its first preacher, not in Boston only, but in New England, to the signal change which took place in its constitution and liturgy in 1785. "This important change," says Mr. Greenwood,\* "is to be attributed mainly to the judicious and learned expositions of Mr. Freeman, who preached a series of doctrinal sermons to his people, and, by the aid and influence of the word of God, moved them to respond to his sentiments." From the same authentic history, as well as from the discourse before us, we learn, that "on the 8th of September, 1782, Dr. Thomas Bulfinch, before and long after an eminent Physician of Boston, addressed a letter to Mr. James Freeman, then at Walpole, which was followed by a more formal one, signed by both the Wardens, in which he was invited to officiate at the Chapel as Reader for six months. On the 18th of October, Mr. Freeman entered on his duties in that capacity; and on the 21st of April, 1783, at the Easter meeting of the proprietors, he was chosen Pastor of the Church." In 1785, the proprietors adopted the Liturgy, as amended by the committee they had previously appointed for this purpose, who were directed to consult and communicate with their Pastor; and thus, within less than three years from the commencement of Mr. Freeman's ministry, "the first Episcopal church in New England became the first Unitarian church in America."†

A due notice of the labors and influence of Dr. Freeman in the diffusion of Unitarian Christianity would be justly expected in even the briefest account of his life. They are the distinguishing and peculiar feature of his ministry; and it is on them, with the personal virtues which attracted their esteem, that his friends will probably be most desirous to rest his reputation. Within his own church, that influence must have been of the most decisive kind; and the signal change it effected was accomplished, as we have seen, within the first three years of his ministry, when as yet he was a young man. But, in

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\* History of King's Chapel, pp. 135 - 139.

† "The alterations made in the Liturgy were principally those of Dr. Samuel Clarke, the celebrated English divine, and for the most part were such as involved the omission of the doctrine of the Trinity. The work, as amended, was immediately put to press, and was used in this Church till 1811, when other amendments were made."



this very fact, it is impossible not to perceive, that a spirit of inquiry and liberal speculation must have previously existed in the minds of his parishioners, of which in truth their selection of him as their minister was of itself a sufficient indication. Doubtless the Revolution, by dissolving the ties of the mother country and the Church of its establishment, contributed greatly to the diffusion of this spirit among all classes of the community, clergy as well as laity. And it cannot be forgotten what examples of this spirit had already been given in the preaching and writings of Mayhew and Chauncy. These eminent men, the one by his patient and honest investigation pursued through a laborious ministry of three-score years, the other by his generous love of liberty, animating a most fearless spirit and a truly eloquent soul, accomplished much in the cause of religious freedom, and prepared the way for more that followed. Nor even at that early period did these stand alone. In various parts of Massachusetts, especially in the county of Essex, and in some of the flourishing villages on the banks of the beautiful Merrimack, were found not a few, of whom we might mention Balch, Webster, the elder Barnard of Salem, his brother of Haverhill, and, more recently, Tucker, who, by the liberal strain of their preaching, and some of them by their controversial publications, were effectual helpers in the same good work. It is true, that Unitarianism, properly considered, was not the subject of their inculcation. That doctrine had not yet come into discussion; and probably there were those, like Chauncy and (in times nearer our own) Dr. Osgood of Medford, who, though virtually Unitarians, chose to retain, in their prayers and in their ascriptions, the received phraseology of the ancient school. Still, we should deem ourselves unjust to the claims of these venerable men, did we forget, that to the *spirit* of their doctrine, to the freedom and fearlessness with which they maintained the rights of conscience, exposed the exclusiveness and fanaticism of Whitfield, with the Genevan Theology of their day, and obtained for themselves the reproach of Arminianism, are we of these latter times indebted for the foundations of that temple of truth, which has since risen up among us in such fair and beautiful proportions, and of which, as we believe, the builder and maker is God.

But, whatever previous influences may have been in operation, which a full consideration of the subject should include, the claims of Dr. Freeman as the early, enlightened, and



successful advocate of Unitarian Christianity in America are beyond all question. The modesty and generosity of his spirit disposed him to refuse much of the honor in this service, which the opinion of his friends would award him. He said himself, in a note to a discourse on the death of his friend Dr. Howard, "Dr. Mayhew may with justice be denominated the first preacher of Unitarianism in Boston, and his religious society the first Unitarian Church;" — and, with his usual clearness, he adduces at some length a variety of testimony to this point.\* Mr. Greenwood, in his beautiful delineation of the character of his colleague, exhibits his own views of the subject with great impartiality and discrimination. We refer our readers with satisfaction to this part of the discourse, particularly as presenting those moral qualities by which Dr. Freeman was pre-eminently distinguished as the advocate of his faith; and by which he conciliated the respect and even personal attachment of those, who most widely differed from him in his religious opinions.

Nor were these the only virtues, by which our departed friend and father adorned the gospel of his profession.

"Honesty and truth," says his colleague, "the most pure and transparent, associated in happy union with gentleness and urbanity, unaffected modesty, and real kindness and good will to all men, — these were qualities so distinctly marked on his every word and action, and even look, that no one could know him without reading them there. He was remarkably candid, but not, as it is sometimes expressed, candid to a fault. His consideration for the feelings of others saved his candor from hardening into rudeness. He uttered nothing but the

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\* As a part of this testimony, Dr. Freeman copies, by permission of the author, a letter of the elder President Adams to the Rev. Dr. Morse, in reply to his pamphlet entitled "American Unitarianism." "In the preface," writes Mr. Adams, "Unitarianism is represented as only thirty years old in New England. I can testify as a witness to its old age. Sixty-five years ago my own minister, the Rev. Lemuel Bryant, *Dr. Jonathan Mayhew, of the West Church in Boston*, the Rev. Mr. Shute of Hingham, the Rev. John Brown of Cohasset, and perhaps equal to all, if not above all, the Rev. Mr. Gay of Hingham, were Unitarians. Among the laity how many could I name, lawyers, physicians, tradesmen, farmers!"

"When, however," concludes Dr. Freeman, "I style Dr. Mayhew a Unitarian, I use the word in the sense in which it is commonly used in America, as denoting those Christians, who deny the doctrine of the Trinity, whether they believe the preëxistence of Christ or not."

truth, but he did not utter it unseasonably or harshly. He always spoke what he meant, but he never meant to wound or to offend; and if, in a moment of excitement, he did wound or offend, he was ready to pour out his oil and wine to soothe and heal. This union of plainness and kindness, of truth and benignity, was observable in both his conversation and his writings. He was always explicit, but seldom controversial. He would rather defend himself, than attack others.

"He was truly humble, but he was above all the arts of deception and double-dealing; and he could not be awed or moved in any way from self-respect and duty. He made all allowances for ignorance and prejudice and frailty; but arrogance he would not submit to, and hypocrisy he could not abide." — pp. 15, 16.

Again,

"Dr. Freeman possessed strong feelings and affections, and was capable of ardent and lasting attachments. His general manner, especially in his preaching, was so calm, sedate, and rational, with even occasional abruptness, that a transient observer might have been led to suppose that he was not apt to be moved, or that he was even deficient in feeling. But this would have been a mistake. His heart was full of feeling, which not unfrequently rose up to his eyes, and flowed out in tears. A similar mistake might have been made concerning his piety. He had seen so much external piety which was false and delusive, that he was induced to restrain the expression of his own religious emotions, as some might think, too carefully, and thereby permit it to be supposed that they did not exist. But his piety was real, vital, practical, ever-glowing. It was the sun of his internal world, which ripened the rich fruits of his life. All who knew him, knew that he was pious, truly and deeply so." — pp. 16, 17.

And in the following paragraph is happily delineated another beautiful trait, which all who had the happiness of knowing Dr. Freeman in either their childhood or youth, will at once recognise as his; to which certainly the writer of this notice can bear his own most grateful testimony.

"He loved children, and loved to converse with and encourage them, and draw out their faculties and affections. His manners, always affable and kind, were never so completely lovely as in his intercourse with them. Naturally and insensibly did he instil moral principles and religious thoughts into their minds, and his good influence, being thus gentle, was permanent. The same sweetness and consideration were manifested toward all who were his juniors. Nothing seemed to give him so much pleasure as to

see a virtuous, intelligent, and ingenuous youth. Toward young ministers and candidates for the ministry, his bearing was truly paternal. I have heard several of my brethren speak with grateful warmth of his early attentions to them; attentions which were valuable in themselves, and yet enhanced in value by their seasonableness." — pp. 17, 18.

As the urbanity and benevolence, which marked this amiable man, were the result of principle as well as impulse, he was kind to all; somewhat elaborate, perhaps, and studied, after the manner of the old school, in his courtesies to ladies and persons of distinction, but uniformly gentle and considerate to the humblest. It happens to the writer to have been frequently inquired of, in the course of the last ten years, as to his health and welfare by an aged woman, who has not seen him even in the pulpit for more than twenty years, but who still remembers with grateful respect his kindness, when full fifty years ago, soon after his settlement in Boston, he used to employ her as a seamstress. And there is another very aged inhabitant of this city, but formerly a resident on the Cape, who treasures up among the recollections of his youth the visits of Dr. Freeman to that part of the State, and who speaks of the welcome he was sure to receive for his agreeable manners and pleasant conversation. Such testimonies as these, simple and unbought, are in our estimation of more value than many elaborate praises, which interest, or dependence, the blind partiality of friendship, or mere regard to the decorum of circumstances may prescribe.

This practical good sense and kindness of heart, which were among the traits of this estimable man, were exhibited in the private not less than in the official relations he sustained. His own happy temperament was in accordance with the religion he taught; and he valued Christianity, not only for the redeeming influences of its truth upon the soul, but as a system of the soundest philosophy for the conduct of life. Hence its power over his character was seen in his contented spirit and satisfaction in his lot, the blessings of which, though mingled with no inconsiderable share of personal trials, he thankfully regarded as more than his deserts. It was seen, also, in an exemplary forbearance and self-command, in patience under disappointment, in gentleness amidst provocation, and in the consistent tenor of a useful life.

If in the familiarity or playfulness of conversation he loved to



utter what was pointed or strong, and sometimes amused his friends by a show of paradox not quite in keeping with the usual sobriety or even candor of his judgment, this must be counted among the innocent affectations, from which the wisest are not free. Let it be taken, too, as an evidence of his confiding friendship; and, as Mr. Greenwood happily expresses it, "his point was never envenomed, and he would have so many exceptions and qualifications to his paradoxes, as the conversation proceeded, that they lost their startling guise, and took the aspect of sober truths."

The publications of Dr. Freeman, though not numerous, have already established his reputation as a writer. "His volumes of Sermons," says Mr. Greenwood, "are highly and deservedly esteemed;" and he expresses the general testimony, when he adds, "that they are distinguished for the purity, simplicity, and perspicuity of their style." They who read them will find too, that "they abound in just observation, acute remark, lucid exposition, affectionate appeal, distinct and practical instruction, sincere and confiding piety, with passages of graphic beauty and quiet pathos."\* We have not room to notice more particularly these Sermons. But, as a specimen of beautiful and successful biography, not less than as the true expression of a fraternal friendship, we may just refer to the Sermon preached after the funeral of the Hon. George Richards Minot. We have heard, that, in the delivery of that exquisite discourse, the preacher was so much affected by his grief for the loss of his friend, that, notwithstanding his usual self-command, he sat down in his pulpit and wept. We commend that discourse to the attention of the young. Old age, too, may read it, and mingle their tears with his. It holds up a most attractive example of youthful and manly virtue. Nor could it have been a small consolation to the friends of the amiable and accomplished subject of it, that, amidst the general sorrow for his early death, there was found a kindred spirit so tenderly to mourn, and yet so justly and so eloquently to honor him.

And he, who thus spoke of the virtues of others, has left multitudes behind him to honor, if not to celebrate, his own. His parishioners, through the long period of his retirement, manifested by unequivocal tokens their respect for his charac-

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\* For a particular notice of the "Eighteen Sermons and a Charge," see the *Christian Examiner*, New Series, No. 3, for July, 1829.



ter and their gratitude for services, he was no longer able to render. There are doubtless many among the younger portion of them, who had never seen his face; but with a cheerful liberality, as grateful to their aged Pastor, as the remembrance of it must now be to them, they continued the full support, which he had received in his years of most active usefulness. He no longer needs the sympathy or the respect, which cheered and brightened his declining days. But they are not forgotten of him. He has joined that company of friends and fellow-laborers, with whom he had lived pleasantly here; and whose memories, when they were gone, he delighted to cherish. Of these were Minot and Appleton, Chauncy and Howard, Everett and Eckley, Belknap and Clarke, Eliot and Lathrop; and to them, since, as we have seen, he was the friend of youth as of age, we should add, Cary, Thacher, and Buckminster. He has joined the great congregation of the good and faithful of every name, whose works he studied; whose virtues, amidst all their differences and all their errors he honored; and with whom he is himself united in the family of God in heaven.\*

F. P.

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\* We add, chiefly from Mr. Greenwood's Discourse, a few incidents in the early life and professional labors of Dr. Freeman, which will be interesting, we doubt not, to many of our readers.

"His early life was not without incidents, though I am unable to state them with any particularity. The last year of his College life was spent during the troubles and strong excitements of the opening revolutionary war; and it is known, that his own feelings were so decidedly enlisted on the side of his native, and in opposition to the mother country, that he engaged in the disciplinary instruction of a company of men, which was raised on Cape Cod, for the purpose of joining the Colonial troops. Another incident which may be mentioned is, his chartering a small vessel, bearing a cartel, with the design of proceeding to Quebec, with his sister, to place her with her father, who was then in that city. On his passage he was captured by a privateer, and, having arrived at Quebec, he was detained there, through some misunderstanding or suspicion, on board a prison-ship for several months, and during a still longer time as a prisoner on parole. He suffered much inconvenience and trouble in consequence, but found opportunity, notwithstanding, to pursue his theological studies."

"Both at school and at college his morals were pure, and his scholarship, though not distinguished, respectable. He was in the habit of undervaluing his own youthful proficiency; but his few surviving cotemporaries do not speak of it so disparagingly. In after years he was certainly considered to be a ripe scholar, by those who could not well be mistaken in their judgment."

To these remarks by his successor, we may add, that for the

ART. IX. — *The Balance of Scriptural Evidence on Trinitarianism and Unitarianism, with the Explanations and Arguments usually advanced in Support of the two Systems*. By FRANCIS KNOWLES. Three Volumes. 12mo. pp. 1084. London. C. Fox & J. Mardon. 1835.

THE object of this work is, as expressed in the title-page, to collect from the Scriptures of the New Testament, the passages which are regarded as favoring the doctrines of the trinity of persons in the Supreme Being, and those which are thought to teach his unity, and then to put them in the balance, the one against the other. The books of the New Testament are taken up in course; every text which occurs of the first class is quoted, with remarks of various distinguished expositors, and sometimes of the compiler himself, and placed on the left-hand page; every text of the second class is in like manner placed on the right-hand page opposite. Thus the work proceeds, chapter by chapter, and verse by verse. He who desires to know what are the texts relied on by each side, from Matthew to Revelation, who would like to see them arranged and marked with the requisite annotations, and in such order that he may easily compare for himself their number and value as they stand side by side, will find great assistance from this book. It is designed as a help to the inquirer after truth, as one of the instruments by which his search may be facilitated; and although, of course, no such brief method can satisfy him who has leisure to look thoroughly into the question, and ability to go to the fountain-head, and who therefore will content himself only with an extensive and minute investigation, — yet a more casual inquirer may find decided benefit in the scheme here

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first thirty years of his ministry, in which he stood alone, the demands upon his time and resources, for the weekly services of his pulpit, were incessant. Partly from the peculiar relations in which he stood both to his Episcopal and Congregational brethren, he seldom, during that long period, sought or received assistance. And when it is considered with what faithfulness he sustained the public duties of his ministry, and the large number of sermons he must have written, it is evident that it was with no ordinary industry and ability he became "an excellent mathematician; was well acquainted with geography and history, especially of his own country; and could read with ease and pleasure, the Latin, French, Italian, and Spanish languages."

laid before him, and in the whole book a convenient table for reference.

The work is divided into three parts, — 1. on the Divine Being, 2. on Jesus Christ, 3. on the Holy Spirit. Each part is treated in the same manner, by a complete collection of all the texts on the subject from Matthew to Revelation. It is preceded by an "Introduction," containing a *Statement of Doctrine*. This consists of extracts from the most approved creeds and articles of the various Orthodox churches, and illustrations of eminent Orthodox writers, showing what the doctrine of the Trinitarians is, and, from distinguished Unitarian writers, showing what the doctrine of the Unitarians is. In this Introduction, and in numberless passages throughout the book, the compiler expresses freely his own opinions on the great questions. He argues in reply to the Trinitarian arguments, and he enforces by his own reasoning the opinions of his Unitarian friends, — thus not only holding the balance, but, in a sense, casting his own sword into the scale. The evidence of each book is closed by a summary, in a tabular form, exhibiting the number of times that certain titles or forms of speech are used. Some of the items are striking; and, although no very decisive inference should be drawn from such an arithmetical computation, yet it cannot but be, that it brings to light some curious facts, and tends to give a degree of confirmation to more weighty arguments. Thus, the following instances show precisely such results as would be expected, supposing the Divine unity to be the doctrine of the New Testament, but not such as would be expected on the other supposition. GOD is styled Father 266 times; God the Father, 11 times; God our Father, 11 times; One, 18; Highest, 5; Only Wise, 3; Father of Christ, 90; God of Christ, 15; &c. CHRIST is styled a child, 17 times; Son of God, 122; Son of Man, 89; Son of David, 17; Son of Joseph, 4; Son of Mary, 6; man, 72; mankind his brethren, 18; prophet, 14; mediator, 4; lamb, 22; lamb of God, 2; sent of God, 56; come from God, 8; received works from the Father, 10; raised from the dead by God, 26; at the right hand of God, 15; &c.

To a similar effect one is struck, in looking over a collection of texts like this, at the much greater number of pages occupied on the right hand than on the left; and by observing, that, in Part I., out of eleven of the books of the New Testament, not a single text is cited as favoring the Trinitarian doctrine;



and that, in Part III., eight of the books are found equally deficient in testimony. It is a very significant statement, that the Apostles wrote eight epistles, from which the ingenuity of theological polemics has never been able to extract an argument for the divinity and personality of the holy ghost; and eight from which it has been equally unable to draw an argument for a plurality of persons in the Godhead.

Mr. Knowles's work appears to have been executed with care, and in the account we have thus given of it, we have relied on his accuracy without pretending to verify his statements by personal examination. It is not likely to be reprinted in this country, but is one of those books which it would be convenient to have lying in the library of a student or theologian for reference and consultation.

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#### NOTICES AND INTELLIGENCE.

*Reprint of the Ante-James Vernacular Versions of the New Testament.* — We wish to call the attention of our readers to proposals which have lately been issued by Messrs. James Munroe & Co., and Mr. William Pierce, for a reprint of Tyndale's Version of the New Testament, accompanied with all the variations of the principal versions that followed it (and of which it was the basis), previous to King James's Translation. Tyndale's Version was published in 1526.

"During the *eighty-five* years which elapsed" (we quote the Proposals) "to the appearance of King James's Version, the craving wants of the newly converted Protestant public were met by a series of similar works, viz. of Coverdale (little more than Tyndale revised), 1535; of Thomas Matthew (the reputed work of the martyr, John Rogers), 1537; of Cranmer, 1541; the Genevan, 1560; Bishops', 1568. Of the works here named, the Genevan alone, in its day by far the most popular, is said to be often met with even in our ancient and public collections. There is to all these versions such a common groundwork of diction, that their variations from each other and from Tyndale admit very easily of being incorporated as *marginal readings*, denoted by their respective initials; thus enlarging the whole volume perhaps less than a score of pages, and presenting in *substance* to the reader six versions instead of one. Modern amendments are, of course, out of account; the aim not being at all to gather in one the most perfect translation, but simply to show how near an approach to such had been made by the



successive labors of the Ante-James Translators. It will serve also to show to multitudes, the great, and by them unimagined, obligations of the authors of that version now exclusively read, to their predecessors severally and collectively."

These earlier versions are works of great rarity and cost. For every useful purpose, they are now offered in the most convenient form, collated together, so that the reader may at once see where they agree or differ. The plan is at the same time so simple and advantageous, that, when once suggested, it may seem strange that it has not been adopted before. We think the proposed publication important, as throwing light on the formation and character of King James's Translation, and on the state of theological knowledge and opinion in the age when this was made, and during the preceding century; and likewise as a valuable aid in studying the history of our language. The editor is Mr. J. P. Dabney, already advantageously known to the public by several publications; and we feel such confidence in his literary habits, faithfulness, and accuracy, that we should not desire to see the work in better hands. We hope he will receive all the assistance and encouragement that can be afforded him.

The price proposed (\$1.00) strikes us as low, and scarcely adequate to repay the necessary labor of the editor, and the cost of publication, unless, indeed, the sale should be very extensive. Nothing is said of the typographical execution of the work. It should be printed in a neat manner, with good press-work, and on *durable* paper; for it is a work that one would wish to preserve in his library. But to this we are persuaded that its publishers will attend.

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*A Discourse delivered in Cohasset, on Tuesday, Oct. 13th, 1835; at the Interment of the Rev. JACOB FLINT, Pastor of the First Church in that Town. By CHARLES BROOKS, Pastor of the Third Church in Hingham, Mass. Hingham: Jedidiah Farmer. 1835. 8vo. pp. 20.* — Another faithful servant of Christ has rested from his labors, after a long and useful ministry. We avail ourselves of Mr. Brooks's funeral sermon, an affectionate and just tribute to his memory, to glean and put on record the following brief notices of his life and character.

"The Rev. JACOB FLINT was born in the north Parish of Reading, Massachusetts, A. D. 1767. He worked upon his father's farm until he was twenty-one years of age; and then prepared for college at Phillips' Academy, Andover, under the tuition of the veteran teacher, Dr. Pemberton. Here, as at Cambridge College, where he graduated in 1794, he sustained an excellent character. He studied divinity under the direction of the Rev. Eliab Stone, of Reading. Having preached with acceptance in several churches, he received a call to settle in Quincy, (after preaching there for nearly a year,) which call he concluded to

refuse ; and soon after received a unanimous one from the first Church and Society in Cohasset. Here he has ministered for thirty-seven years, to a people, who have listened with attention, and, we hope, with everlasting profit ; a people from whom, he says in the sermon before quoted, he had received 'many favors and marks of respect, and, in seasons of affliction, that sympathy and attention, which made impressions on his heart too deep for time to efface.' " — pp. 10, 11.

He was not what is called a popular preacher, nor had he the gifts to become one ; but his mind was solid, discriminating, and practical, as were also his discourses, some of which are before the public, and have been well received. With these qualities, added to his amiableness of disposition, and acknowledged private worth, he was able to retain to a degree beyond what is usual in these days, the affections and confidence of a united and happy people. A discourse delivered by him in 1823, in which he avowed his dissent from Calvinism, and the doctrine of the Trinity, was listened to favorably, and published at the request of the hearers. The cares of the ministry having become too great for his impaired health, an harmonious arrangement had been entered into, last year, between him and his parish, for the occasional supply of the pulpit, and the settlement of another Pastor as soon as might be.

His death was not only sudden and unexpected, but instantaneous. He left home Saturday afternoon, October 10th, with a view to give a labor of love to a young brother in the ministry, at Marshfield, on the following day. Passing through Scituate, he stopped at a friend's house to take tea, and observed, in reply to one who had accidentally alluded to the falling leaves of Autumn as emblematic of man's decay, "There is nothing melancholy in my mind connected with the Autumn. I have no gloomy ideas of death ; and do not fear to die." No unusual illness warned him of his approaching end. He preached at Marshfield in the morning, administered the sacrament, and walked back from the church to his friend's house ; which, however, he had no sooner entered than he was smitten with death while yet standing, and fell without a pain, or struggle, or the slightest apparent consciousness of the event.

"Happy hour to die !" to borrow the preacher's words, "when the faculties have not been weakened by age, nor the affections chilled by neglect. Happy hour to die ! when the shadows of twilight begin to deepen over the path, and the autumn leaves are falling, and the fruits of life are ripe. Happiest hour of all to die ! when Christ calls his ministering servant to the altar, there to spend his last hour ; there, ere he ascends, to gather about him his fellow-immortals, there to lift up his soul in devout supplication, there to sing the high praises of God, there to unfold the divine will from the sacred oracles, there to break the bread of life, once more, to hungry souls, and there to remember that Divine Redeemer, who died that we might live." — p. 19.

*The First Annual Report of the Association of Delegates from the Benevolent Societies of Boston. Read and accepted October 13th, 1835. To which is added the Constitution of the Association.* Boston: 1835. 12mo. pp. 48. — This able Report is from the pen of Dr. Tuckerman, a high authority in all matters touching pauperism and mendicity; but we need not his authority to convince us, that the present plan of the Benevolent Societies of Boston to act, to a certain degree, in concert, or at least with a mutual understanding of each other's operations, must be productive of much good. It is their only available defence against the countless cheats and impositions, to which they are continually exposed in their well-meant, but often misapplied, efforts to relieve distress. We are glad to learn that no less than

“Twenty-six Societies are represented in the Association. Of these, however, two are for the support of infant schools, and two are especially for the employment of the female poor. Of the remaining twenty-two, whose objects are the collection and distribution of alms, twenty have made reports to the Association, of the names and residences of the poor whom they have visited and assisted, and generally of the kind and amount of the assistance given, and of the character and claims of those whom they have visited. In a book prepared for the purpose, these names are all entered in an alphabetical order, so that reference may in a moment be had to any name; and, in connexion with each name, it may be seen at a glance by what societies any individual, or family, was assisted from October of the last year, till nearly the present time; and, what are the judgments which were formed by the visitors of those who were thus brought under their notice or care.” — pp. 3, 4.

By the monthly Reports it appears, we are told, that from October, 1834, to April, 1835, eleven hundred and thirty families, or individuals and families, were assisted; of whom only sixty-five were assisted oftener than three times, and only sixty-four more were assisted as often as three times. Meanwhile the monthly meetings of the Delegates are said to have been well attended, at which a perfect harmony of views and feelings was maintained, notwithstanding the religious and other differences of the bodies represented. It is understood, however, that the Delegates have no right to interfere in any manner with the free and independent action of the several Societies connected with the Association.

Several pages of the Report are filled with evidence taken from the Parliamentary examinations respecting the abuses of the Poor Laws in England, to many of which, it is conceded, benevolent societies, as hitherto conducted in this country, are almost equally exposed. The existence of funds known to be appropriated to the relief of the needy, has a tendency to invite application; many become applicants who would be unwilling to urge their necessities on a private benefactor; and where the provision is calculated



on, as is often the case, it operates, like the Poor Laws, as a machinery for perpetuating idleness, waste, and dependence. Add to this, that, as in the case of most legal provisions, what is bestowed by the agents of Benevolent Societies, instead of being received as alms, is often claimed as a rightful share of a fund which already belongs to the poor, and does but little, of course, to awaken and exercise in them grateful feelings, or to reconcile and bind them to the more favored classes. It is to guard against and prevent these abuses, that the Association of Delegates has been instituted in this city; their plan being to break up, as far as possible, street beggary, especially that of children; to refuse assistance to the idle, intemperate, and vicious, and to their families, except in cases of extremity; and in general to withhold aid where the relations of the poor are able to provide for them.

Of the duties of religious societies in regard to the poor, Dr. Tuckerman thus speaks:

"We think it should be regarded as an essential element in the constitution of a Christian church, that as many as may be of the poor should be gathered into it. The demands of the Gospel in this respect are not met by making a few of the most inconvenient seats in a church free to the poor. Nor would they be met, even by an appropriation of ample and convenient space and accommodations for the poor, while no direct measures were taken and maintained to bring the poor into the churches. A Christian church should not only be a body of worshippers composed alike of the rich and the poor. It should be an Association of the rich and poor, among other ends, for the specific purpose of cherishing together the sentiment of Christian brotherhood; of receiving the strongest impressions of relative duties; and of learning and feeling, that, amidst all the interferences and crossings, the discordance and conflicts of outward interests, there are yet interests of each and all, — of the highest and the lowest, — between which there is not only no interference, but through a supreme regard to which all earthly and opposing interests are to be reconciled and harmonized." — p. 33.

This doubtless would be a consummation devoutly to be wished, but there are difficulties in the way not noticed in the Report. We are happy to learn, however, that the good effects of the judicious arrangements entered into here on the great subject of pauperism, including as among the most efficient of these the Ministry at large, are beginning to manifest themselves, not only in the improved condition of the poor, but in a sensible decrease of their numbers.

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*The Christian Connexion.* — This body has published an Almanac for the use of its own members throughout the United States, appended to which is a succinct account of the origin of



the denomination, its leading doctrines, and its present condition and prospects. We shall copy some of the details, as they appear to have been given on the latest and best authorities, and are not likely otherwise to come before many of our readers. The following is given as the commencement of the Christian Society in this country. Difficulties, it would seem, had arisen among the Methodists.

"Some were resolved on a more liberal government. To digest affairs, a general Conference was held in Baltimore in the year 1792; and, while engaged in revising the book of discipline, Mr. O'Kelley, convinced by Church history and his own observations, that creeds and disciplines, &c. do not tend to the unity of the faith nor the harmony of the Church, and, tired with altering and revising human systems, thus addressed them — 'Brethren, hearken unto me. Put away all other books, and forms, and let this (holding up the New Testament,) be the only criterion, and that will satisfy me.' Mr. John Dickens opposed him, openly declaring that the Scriptures were by no means a sufficient form of government; the Lord has left that business for the ministers to do, suitable to times and places. — After some debate the vote was taken, and Mr. O'Kelley lost his motion."

After losing another motion, the object of which was to reduce the power of the bishops, Mr. O'Kelley and his friends, numbering about a thousand, withdrew, resolving, as it is said, "to enjoy their religious liberty, though they might lose the society of their former brethren."

It is remarkable that the northern and western branches of this Connexion started up under somewhat similar circumstances, but without the slightest concert, not long after. The first church of the order in New England was gathered at Lynden, in Vermont, September, 1800, under the ministry of Dr. Abner Jones. In the West, Barton W. Stone, a leading elder, speaks thus of its origin and early history in that quarter:

"Of our separation from the Presbyterian church, and the cause which led to that event, you are informed in our "Apology," printed in 1805. From that book you learn that we assumed a new name, i. e. *The Springfield Presbytery*. Under this name we began to constitute churches; but soon found we were building up a new party, and thus adding to the black catalogue of sects in religion, already too numerous. We met in Conference on this subject, and unanimously determined to reject all party names, and to receive the name *Christian*, as the only name given by Divine authority to the ancient disciples. We at the same time unanimously agreed to reject all authoritative creeds and confessions, and to take the Bible alone, as the only infallible rule of faith, practice, and discipline. These our resolutions we publicly announced to the world. Strange to tell, yet it is true!! that when we had received the Bible alone, and the name of Christ, the different sects all proclaimed war against us; and some, who had been our warm

friends and advocates, while we had a party name, now became our avowed enemies and bitter opposers. We now understand what it is to suffer reproach and persecution *for the name of Christ*, for until we were called by this name, we were measurably free from those evils."

The existence and rapid spread of the Christians demonstrate how little foundation there is for the prejudice that liberal views of religion, and Unitarianism, are suited to none but men of cultivated minds, and the higher classes in large cities.

"Though this society," we are told, "arose in three different sections of the country, without the least knowledge of each other's existence, they unitedly fixed on two great and important points: i. e. they first renounced all human creeds; and, secondly, fixed on the holy Scriptures as the only written rule of faith and manners. This accounts for their all being Unitarians in faith, — as all rational men will be as soon as they have light and moral courage sufficient to throw off the imposing creeds of men and examine the plain word of God impartially. This doctrine is of spontaneous growth in the Holy Bible, — it is plain that there is *one God and one Mediator*, and a *Holy Spirit*. It is a doctrine founded in Christian experience, which is breathed forth in every prayer, song of praise, and holy aspiration of the humble convert. — We regard every experimental Christian in the world, in heart as a Unitarian, though creeds may contradict the doctrine. The doctrine of the Trinity is one of the most far-fetched, irrational, costly, and inconsistent doctrines which was ever imposed upon the church. A reform on this subject was called for, and our brethren have been pioneers in this good work. No point has been introduced and established with greater success, for four centuries, on which so much was depending and which is calculated to confer a greater blessing upon the Christian world."

Various estimates have been made of the probable number of this denomination, but the following, it is believed, may be relied on as the most authentic. It is by Elder Millard.

"From my late extensive travels west of the Alleghanies, I have received information which enables me to say there will be no hazard in the following computation of the numbers of the Christian Connexion. In Kentucky we have about 8000 members, and about 80 preachers. In Ohio, we have about 11,000 members, and about 140 preachers. In other sections west of the Alleghanies, I travelled only in Western Virginia and Indiana, but I received information which I think can be depended upon, as to the number of the Christians. West of the Alleghanies we have from 400 to 500 preachers, and from 40,000 to 45,000 communicants. East of the Alleghanies, we have as many preachers and brethren as on the west side. We may then safely calculate the whole number of the Christian Connexion in America to be from 80,000 to 100,000, and the whole number of our preachers to be from 800 to 1000. It may also be calculated, that the number of those who attend on our ministry statedly is not less than 350,000 souls."

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*Lives of the Twelve Apostles, to which is prefixed a Life of John the Baptist.* By F. W. P. GREENWOOD. Second Edition. Boston : Hilliard, Gray, & Co. 1835. 16mo. pp. 252. — This is not a mere reprint, as will be seen in the title-page, a full and interesting life of John the Baptist having been added to the former collection. Now also, for the first time, is appended to the whole a selection of devotional poetry, chiefly taken from the late works of Keble and Bishop Mant, and appropriate to the days consecrated to the several Apostles in some churches. We may add, that the mechanical execution is such as to make it one of the neatest volumes which have come under our notice this season.

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*Prison Discipline Report.* — The last Annual Report of the Prison Discipline Society is, as usual, full of interesting details respecting the statistics of crime, and the measures taken to punish and restore the criminal, and the progress of legal reform generally in the several States. We wish we had space to quote largely from its pages ; but must content ourselves with giving two extracts, the first of which, from the chaplain of the Connecticut State Prison, is intended to correct a false impression, received from the Report of the French Commissioners.

“ It was said, not long ago, in public debate in the British House of Lords, that education had no tendency to cause a decrease of crime ; and, in proof of the assertion, reference was made to the increase which had taken place in the number of convicts in the Connecticut State Prison, in connexion with the means of education which were enjoyed in this State. It was claimed, that Connecticut, a New England State, enjoying, as she did, the avails of one of the largest school funds, in proportion to her population, to be found in the world, might be supposed to furnish, in the character of her inhabitants, a very fair specimen of what education, in its most liberal diffusion, and select influence, had a tendency to effect ; and inasmuch as in this State the number of criminals had been constantly increasing, it was evident that education did not tend to the decrease of crime. Waiving all mention of what may have been the true causes of the increase in the number of criminals, let the following facts show what proportion of the convicts have probably been taught in the schools of this State, and what amount of education any of them, or all of them, possess : —

“ 1. One hundred and seven, out of 200 convicts, are not natives of Connecticut, and so, of course, should not be reckoned in the number of those who have been taught in the schools of this State.

“ 2. Forty-eight, in 200, are colored persons, most of whom are extremely ignorant ; and all belong to a class whose education, in this country, is greatly neglected.

“ 3. Not one of the convicts ever confined in this Prison, has ever belonged to either of the liberal professions.

“ 4. Not one, of the 200, has received either a collegiate or classical education.



" 5. Thirty-seven, in 200, could not read when sent to prison, and several besides were too ignorant to take the sense of what they read.

" 6. About one half of the whole number were unable to write.

" 7. But seventeen, in 200, could read, write, and cipher as far as the Single Rule of Three." — *Report*, p. 15.

Our other citation, taken from the communication by the chaplain of the New York State Prison at Auburn, will do much to encourage the friends of humanity in their hopes as to the efficacy of the penitentiary system in reclaiming offenders.

" I have examined all the letters ever received at this Prison, in answer to inquiries respecting discharged convicts, and find the whole number reported is 449. These I class, according to the accounts given of them in letters, as follows : —

Unreformed	.	.	.	.	.	78
Deranged	.	.	.	.	.	3
Somewhat improved	.	.	.	.	.	63
Much improved	.	.	.	.	.	76
Decidedly reformed, and sustaining good characters						229

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449

" We are thus driven to the alternative, either of supposing that gentlemen of integrity and standing in society, in almost every town in this district, have imposed upon the public, by representing too favorably the character of this despised and suspected class of men, or of admitting the fact that only about one sixth of them remain unimproved, and as bad as before, while *more than one half go out decidedly reformed, and become good citizens.*" — p. 18.

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*Luther's German Version of the Gospel of St. John, with an Interlinear English Translation, for the Use of Students.* By CHARLES FOLLEN, Professor of the German Language and Literature in Harvard University. Cambridge: James Munroe & Co. 1835. 12mo. pp. 160. — From the growing interest taken in the study of the German language in this country, we doubt not that this little work will receive a hearty welcome. It differs from the interlinear translations prepared by Mr. Hamilton and his followers in this, that the German collocation of words is not altered to accommodate it to the English, — an obvious improvement, as it seems to us. The testimony given in the Preface on the general question of the utility of this kind of translations to students of a foreign tongue, is entitled to great weight, coming as it does, from a teacher of such acknowledged eminence.

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